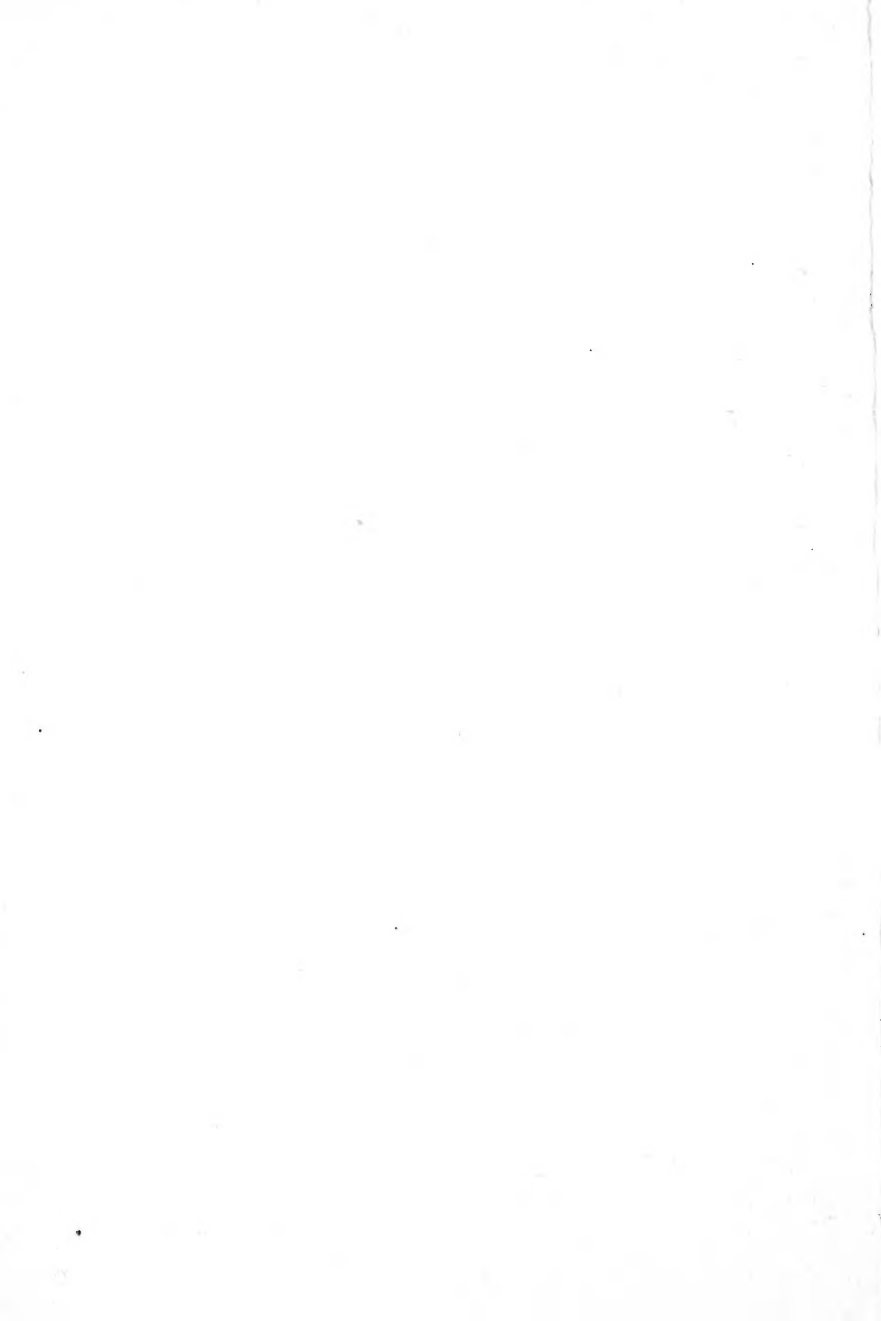




PRIZE ESSAYS
ON
TOBACCO,

BY
R. A. H. MORROW,
REV. DR. WILSON, MISS LAURA BIGNEY,
WITH
AN INTRODUCTION

BY
REV. A. J. MCFARLAND.

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INTRODUCTION.

The prosperity, safety and happiness of society depend largely upon the industries, trades and habits which its people encourage and foster. No industry or traffic that is essentially or inherently evil and injurious, can be a blessing to the community wherein they are tolerated, however rich the profits they secure to those engaged in them, or however large the revenue they bring to the government that legalizes them. No habit whose indulgence is necessarily and inevitably damaging to health and morals can be beneficial however pleasurable and desirable it may be to those who are addicted to it.

While it is true that men do not generally wish to do what will injure either themselves or others, yet it cannot be denied that traffics, practices and habits which tend to produce poverty, disease, vice and crime, are now widely prevalent in the most civilized lands.

It is clearly the interest and duty of every citizen to so regulate his conduct and habits as will best promote his own happiness, and that of his fellow citizens so far as his influence extends. Moreover, it is the recognized province of good government to secure so far as possible the same end by wise and just laws. It is the settled judgment of a large and increasing class of persons in our country, that the only true and effective national policy regarding the liquor traffic is to prohibit it. By a similar course of reasoning, the conviction is rapidly taking hold of all thoughtful and consistent minds that the Tobacco trade must also be brought under government control. This is clearly seen in the vast number of petitions now being presented to parliaments and legislatures, praying the enactment of a law

prohibiting the sale of Tobacco to boys under certain ages. In this is shown the trend of coming legislation. In this direction points the logic of events. For the Tobacco trade differs from the liquor traffic not in kind but only in degree.

With the aim to secure such reliable facts and arguments on the subject as would enable every one to judge intelligently in regard to it, the Anti-Tobacco Society of St. John recently offered a prize for the best essay on Tobacco, its history and evil effects. Six essays were placed in the hands of the examining committee, which consisted of Rev. Canon Brigstocke, Dr. W. S. Morrison and H. H. Distin, Secretary of the Y. M. C. A. of St. John. A majority of the committee awarded the first prize to the essay prepared by R. A. H. Morrow of St. John, while favorable mention was made of those written by Rev. Dr. Wilson of St. John, and Miss Bigney of Lunenburg, Nova Scotia.

At a recent meeting of the Society it was unanimously decided to publish these three essays as prize essays in one pamphlet. These essays have been prepared after extensive research, and with special regard to accuracy of statement. The aim of the writers was not so much to win a prize, as to contribute something that would be helpful in the formation of a healthy public sentiment respecting the subject discussed. We, therefore bespeak for them the careful perusal and considerate judgment of all into whose hands they come.

A. J. McFARLAND,

Pastor of the R. P. Cong.

St. John, N. B.

TOBACCO AND ITS HISTORY

BY

R. A. H. MORROW.

Tobacco and its history form a remarkable narrative. No other plant has connected with it such variety of association. Even the renowned Potato, with which "the weed" is allied in English story, under the title of "Raleigh's Two Plants," becomes weak in interest compared with this narcotic, which, Talmage says, "has bewitched the world."

THE HERB KNOWN AS TOBACCO

is a large leaved succulent plant, profusely covered with clammy hairs, which are said to absorb the malarious atmosphere abounding in regions where the plant is indigenous.

The species of tobacco comprise about fifty varieties. Its active principle is a *deadly narcotic poison*. In proportion to the presence of this poisonous element is the weed adjudged of commercial value.

Tobacco is propagated from seed, and requires careful labor to prepare it for merchandise. The soil in which it is cultivated must be exceedingly rich and mellow in order to secure an abundant crop.

After the plant has come to maturity, the dried leaves are variously prepared for smoking, snuffing and chewing.

Tobacco-leaf is dotted on the surface with minute glands which contain a peculiar liquid known as *nicotianine*—the essential oil of tobacco. This oil is composed of a bitter, dark resinous extract; a volatile substance of an empyreumatic odour, and a transparent fluid alkaloid called *Nicotine*.

Besides this essential oil which is highly poisonous, the leaf contains a large amount of salts, consisting of chlorides, sulphates, phosphates, ammonium, malates of potassium and other destructive elements.

THE EARLY EXISTENCE OF TOBACCO

is involved in as great obscurity as that of the American Indian, with whom the herb was evidently sandwiched, and whose traditions point to the rising sun, as the direction whence his ancestors came, through fields of ice in protracted darkness.

Various theories are entertained regarding the origin of tobacco. Some suppose the plant sprung up in Yucatan during the dark ages, spreading to Old Virginia, whence Sir Walter Raleigh transferred its leaf to the court of Queen Elizabeth, as a priceless heritage, and fit companion to the Potato, which he planted on his Irish Cork estate; others are of opinion that the Chinese practiced smoking from a remote antiquity. This opinion is based on the fact that in China, on very old sculptures, representations of modern tobacco-pipes have been found.

One idea is that Tobacco was among those pernicious plants which sprung up to curse the ground after man's expulsion from Eden.

Persians, Mohammedans, and other Eastern peoples, have each their antiquarian legend about the origin of Tobacco. The Persians hold that shiraz tobacco was given by a holy man to a virtuous youth who had lost his wife, and runs thus: "Go to thy wife's tomb and there thou wilt find a weed. Pluck it, place it in a reed, and inhale the smoke as you put fire to it. This will be to you wife, mother, father and brother, and, above all, will be a wise counselor, and teach thy soul wisdom and thy spirit joy."

The Mohammedan legend states that a sick viper was restored to health by the warmth of the prophet's body, and being ungrateful, stung its preserver. "The prophet sucked the venom from his wounded wrist, and spat it forth. From this drop sprang that wondrous weed, which has the bitterness of

the serpent's tooth, quelled by the sweet saliva of the prophet."

Chamber's Encyclopedia referring to the subject states, "It is not improbable that the smoking of Tobacco has been long practised in the East." The same authority referring to the various species, says, "They are natives of warm countries, most of them American, although some are found in the East Indies." Again it asserts that one species "is a native of the East," and another "is a native of Persia."

In support of the idea that the Tobacco plant was known to the ancients, Professor Hitchcock, one of the best authorities of the day, asserts that

THE NAME TOBACCO IS DERIVED FROM BACCHUS,

the god of wine. He says: "In declining that name according to the rules of the Greek grammar, it runs thus: nominative, *O Bakchos*; genitive, *Tou Bakchou*; dative, *To Bakcho*. The literal meaning of which latter case is something offered to the person or thing spoken of; viz., in this case, as I understand it, Tobacco means a certain weed dedicated to Bacchus, and it is truly a most acceptable offering, for scarcely anything else promotes his cause so much."

Consulting the various authorities outside of Hitchcock, it is surprising the lack of harmony existing as to how the word *Tobacco* came to be used by us. Webster gives it as transferred to the herb from the tube or pipe in which the Indians smoked the plant, and goes on to say that some derive the word from Tobaco, a province of Yucatan; others from Tobago, one of the Caribbees, but adds, "this is very doubtful." Worcester gives his opinion second hand, as coming from Baird, whose idea was that tobacco is from the Indian word *Tabacos*, the name which the Caribbees gave the pipe in which they smoked the plant. *Chamber's Encyclopedia* states that the word Tobacco is of "uncertain derivation, but most probably from the native American name." Benzoni, whose travels in America from 1542 to 1556 were published in 1565, asserts that the Mexican name of the herb was "Tabacco."

From the statements of these authors, and others that might be quoted, the inference is that *Tobacco* was a well-known term amongst the Indians, and that Cartier knew its primitive meaning when he named the island of Orleans at Quebec, where the savages held high carnival when under the influence of the weed, "the Isle of Bacchus."

Whatever opinions may be held regarding the origin and discovery of the plant it is evident that the

KNOWLEDGE OF TOBACCO AND ITS USES

in the forms of smoking, snuffing and chewing came to us through the savage natives of America.

When Cuba was discovered by Columbus, in 1492, the inhabitants were found smoking the weed in rude cigars. The habit of snuff-taking was observed by a Franciscan named Ramon Pane, whilst accompanying Columbus on his second voyage, in 1494-6; and the Spaniards saw the practice of chewing indulged in by the natives of South America in 1502.

As other portions of the Continent became known, it was apparent that the practice of Tobacco-using, especially by smoking, was a habit which had long been bound up with the natives "in the bundle of life"; and was not only a universal luxurious usage, but had significant connection with their solemn tribal ceremonies, and all their important transactions. It was also learned that the *Calumet*, or Indian Pipe of Peace, was essential to the ratification of their treaties, and that social smoking with them, had significance of the most cemented friendship.

Wilson's *Prehistoric Man* assures us that, in the belief of the ancient Indian worshipper, the Great Spirit smelled a sweet savor as the smoke of the sacred plant ascended to the skies; and that the *Calumet* in his hand was considered a sacred censer, from which the hallowed vapor arose with as fitting propitiatory odors as that which perfumed the awful precincts of the Jewish altar, amid the ancient mysteries of the church's high and holy days.

It is also given upon good authority, that those tribes who worshipped devils from time immemorial, used Tobacco in the most astonishing manner, their priests getting drunk on its smoke, and then holding communion with their deities, revealing the responses of their infernal gods, after the fit of intoxication had passed.

Tobacco was, moreover, used in other forms of worship, and considered essential to the existence of "the poor Indian." Archer records that as Champlain stood by the Chaudiere Falls his Indian companions threw votive offerings of Tobacco into the seething caldron to propitiate the Spirit of the Waters. Hannay testifies that in olden times an Indian brave was required to have pipe and Tobacco among his possessions in order to be eligible for a wife.

In warfare it is well known that the Indian warriors poisoned their arrows with nicotine, and endeavored to repulse their foes by spurning Tobacco juice into their eyes.

Cartier, writing of Canada, gives a glimpse of the extent of Tobacco-using by the Indians in 1535. He describes it thus:

"Where grows a certain herbe, whereof in summer they make provision for all the yeere, and only men use it, and first they cause it to be dried in the sunne, then weare it on their necks wrapped in a beastie's skia, made like a little bagge, with a hollow piece of stone or wood like a pipe; then when they please they make powder of it, and then put it in one of the ends of said cornets or pipes, laying a coal of fire upon it, and at the other end smoke so long that they fill their bodies full of smoke, till that it comes out at their mouth and nostrels, even as out of the tonnel of a chimney."

Satisfied that the savage aborigines of America were once

THE CHIEF REPOSITORIES OF THE TOBACCO PLANT,

on the Western Continent, the question arises, How did they obtain a knowledge of its uses and sacred import?

Those who attempt to solve this problem contend that the

savage races alluded to are "The Lost Ten Tribes" who crossed the Aleutian Isles to the Western World, bearing the seed of the coveted plant with them to scatter on the genial shores of their adopted land.

However that may be, or whatever ideas may be held regarding the early career of Tobacco, the present location of the revolting tribes of Israel is, beyond all doubt, one of the great unsolved problems of history. Some think they are to be found in the Nestorian Christians of Turkey in Asia; others in the Afghans of India; and others think they have gone to places more remote; whilst many hold that the English nation is composed of these tribes. Among all the theories set forth concerning the identity of this people, that of the American Indian seems as plausible as any.

In the conviction that the lost ten tribes are, doubtless, still preserved somewhere *intact*, by the providence of God, the writer inclines strongly to the opinion that the Indian races referred to comprise these tribes. One thing in favor of this opinion is the fact that the Indians never mingled with other races, and also closely resemble the Asiatic Mongolian.

By logical reasoning it might fairly be said that as Nebuchadnezzar was "sent to grass" on account of his haughtiness, so justly might these inebriate, idolatrous, obstinate tribes, have been consigned by Jehovah to wander in prolonged solitude for absolute rejection of their fathers' God, thus casting "them out of His sight," as a warning to other nations, after He had "afflicted them and delivered them into the hand of spoilers," as recorded in the inspired Word (II Kings, 17-20).

Notwithstanding the popular opinion that the weed is a purely American plant, the idea cannot honestly be supported, and there is good reason to believe that

TOBACCO, LIKE MAN, IS A NATIVE OF THE EAST,
although it is doubtful whether they both had their origin in Paradise, or were ever intended to be life companions.

The original discovery of this renowned plant shall probably remain a mystery forever. Some have thought that the *herb* discovered on the plains of Jericho, which called forth Elisha's miracle, recorded in II Kings 4th chapter, was Tobacco. The plausibility of this idea rests on the similarity of the effects of that plant to those of Tobacco. At the dearth at Gilgal, a youthful novice it appears, was induced to pluck a profusion of large inviting leaves to cook for dinner, that he and his companions might have "a good square meal" for once. The experience of those who partook of that "mess of pottage" has doubtless been the experience of every juvenile who has indulged too freely in his first cigar. If language did not testify "there is death in the pot" his looks portrayed his feelings.

If this theory could be established the whole mystery would be solved, as it might easily be shown that if this plant *was* Tobacco it would not only satisfy the mental cravings of a degenerate Israelite, but eventually become to him a "Hyssop" plant of the most endearing character, the burnt offering of which he would consider well calculated to please his idol deities. But apart from this, as they were a nation of drunkards, it is unreasonable to suppose they would depart leaving the weed behind. One argument in favour of this theory is that the discovery referred to was made 175 years previous to the dispersion of the lost ten tribes.

However, it is perhaps better that the matter should remain in obscurity for some wise and good purpose that we cannot now comprehend.

TOBACCO WAS FIRST INTRODUCED TO EUROPE IN 1518, through the seed having been sent to Spain from Mexico, by Gonzalo Fernández De Oviedo, a historian of some note, who was brought up at the Spanish court as one of the pages of Prince John, and sent out to San Domingo in 1514 as supervisor of gold-smeltings. It reached France in 1560 from

Lisbon, through Jean Nicot, French ambassador; from whom it derives its botanical name *Nicotiana*.

The Tobacco plant was imported to Spain in 1558 by a physician named Francisco Fernandes, whom Philip the Second had sent to investigate the products of Mexico. Tobacco was cultivated in that country as an ornamental plant until Nicolo Menardes, a noted physician, extolled it as an emanation of Divinity, sent for the mental renovation of mankind. It was considered possessed of almost miraculous healing powers. Its crowning virtues were its powers to clarify the mind, impart new inspiration, and soothe the troubled heart of man, under the most adverse circumstances. Some of the titles by which it was dignified were "*Herba panacea*," "*Herba Santa*," "*Sana Sancta Indorum*."

As Tobacco spread to other climes its supposed virtues secured for it great renown. Sages wrote in its favor; poets sang its praise; novelists eulogized it in tale; divines embodied it in their discourses. Even the saintly Ebenezer Erskine, in his "Gospel Sonnets," spiritualized it thus:—

"And when the pipe grows foul within,
Think on thy soul defiled with sin—
Thus think, and smoke Tobacco."

Spencer, who wrote under its inspiration, called it "Divine Tobacco." Lilly the astrologer, embodied it in his production as "Our holy herb Nicotian." These and other similar laudations uttered in its favor from the great centre of civilization, gave it an impetus which soon became manifest.

Although the Tobacco plant was introduced to Europe through Spain, the habit of smoking it was initiated and spread through English example. Ralph Lane, the first Governor of Virginia, and Sir Francis Drake, brought with them in 1586, from that colony, the materials of Tobacco-smoking, which they handed to Sir Walter Raleigh, who, every school-boy is taught to believe, was the first to introduce Tobacco to English society. Lane is

accredited with having been the first English smoker. Sir John Hawkins is also credited by some as the original carrier of Tobacco to England in 1565 ; but the proof in this case is too meagre to accept.

Through the influence of Sir Walter Raleigh's practice of smoking, all the young nobles of Queen Elizabeth's Court soon began to smoke ; and the fact that this illustrious personage smoked on the morning of his execution induced the aristocracy to follow his example, and the habit of smoking soon became deep-rooted among all classes, and spread rapidly throughout the European continent. About 1650 it appears to have commanded special attention in every accessible portion of the world.

The first record of Tobacco being used as snuff by Christians comes from France about the year 1562. About the same time a snuff manufactory was established at Saville, which produced the celebrated Spanish snuff.

THE CULTIVATION OF TOBACCO COMMENCED IN HOLLAND

in 1613, and soon after in England. In 1657 the manufacture and sale of Tobacco were farmed out in Venice, yielding considerable government revenue.

Although the habit of Tobacco using had become immensely popular in the early part of the seventeenth century, the weed had its foes as well as its friends, and soon

A WAR OF EXTERMINATION WAS WAGED AGAINST TOBACCO, compared with which that now raging against the English sparrow in the United States and Nova Scotia is unworthy of notice.

Queen Elizabeth, who was pestered with Tobacco-fumes in the royal palace, whilst her youthful admirers enjoyed the luxury of "puffing," issued her edict against it. Her Majesty's plea for enforcing the decree states, that smoking is "a demoralizing vice, tending to reduce her subjects to the condition of those savages whose habits they imitated."

Elizabeth having passed away before the "sanctuary was cleansed," James the First, on ascending the throne in 1603, continued the opposition against tobacco by issuing a book called *Misocapnus, or Counterblaste*. In this imperial volume, his Majesty used strong language. Among other things, he says:—

"A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof nearest resembling the horrible stygian smoke of the pit that is bottomless." Again, after stating that the use of tobacco tends to rust and drunkenness, he adds: "Some gentlemen bestow three, some four hundred pounds a year, upon this precious stink, * * which is a great iniquity and against all humanity. * * Have you not reason then, to be ashamed, and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof?"

Whilst the royal *Counterblaste* is being perused, the renowned Robert Burton is compiling that remarkable volume, *Anatomy of Melancholy*, in which he discusses the "burning question" pro and con, in the following strain:—

"Tobacco—divine, rare, superexcellent Tobacco, which goes far beyond all the panaceas, potable gold, and philosopher's stone, is a sovereign remedy in all diseases—a good vomit, I confess, a virtuous herb if it be well qualified, opportunely taken, and medicinally used; but, as it is commonly abused by most men, which take it as tinkers do ale 'tis a plague, a mischief, a violent purger of goods, lands, health,—hellish, devilish, and damned Tobacco, *the ruin and overthrow of body and soul.*"

The craze after Tobacco at that time was intense. Owing to its demand in Europe, "the fields, the gardens, the public squares, and even the streets of Jamestown were planted with tobacco, which soon became not only the staple but currency of Virginia." In olden times, to gratify an insatiable appetite, we are told the heathen "sold a girl for wine, that they might

drink." But Christians forming *The London Company*, chartered by James the First in 1606 to colonize South Virginia, induced 90 poor, but respectable women, under pretence of obtaining husbands, to submit to exportation in 1619, whom they traded to the planters in that colony for 120 pounds of Tobacco per head. As Tobacco was then said to be worth two pence per pound in the colony, although it sold for about 30 pence in England, the value of each female was put at twenty shillings sterling.

Encouraged by this experiment, 60 additional females were sent out a short time after, and disposed of in the same way, realizing 30 pounds of Tobacco each, over the former shipment.

About the same time, the captain of a Dutch trading vessel procured 30 negroes, whom he traded to the Tobacco planters also. Thus commenced the curse of slavery in the United States, which continued with all the horrors described in *Uncle Tom's Cabin*, for 246 years, until the foul blot was wiped out by the best blood of the American nation.

No wonder the anti-tobacco Puritans on arriving at Boston, 1630, petitioned the government that no Tobacco be planted in that colony, "unless it be some small quantity for mere necessity and for physic, and that the same be taken privately by ancient men, and *none other*, and to make general restraint thereof as much as in you is."

After James' decease in 1623, we find Pope Urban the Eighth hurling the anathemas of his church against the weed, with all the dignity of a true Italian.

Whilst Urban is thus at work in Italy, we pass over to the Ottoman Empire, and there find the Turkish Sultan Amurath the Fourth, hissing at it like a hot stove insulted by the filthy saliva of the tobacco user. Not only that, but decreeing its poor victims to the most cruel death of that age. Other Sultans engaged in the crusade; and when life was spared, the pipes of smokers were thrust through their noses, and they were led about the streets of Constantinople, as a warning to others.

The Shah of Persia also made the use of Tobacco a capital crime. His proclamation was, that "every soldier in whose possession Tobacco was found should have his nose and lips cut off and afterwards be burnt alive."

From this we return to Russia and view the battle raging there under the leadership of the Czar Michael, who also cut off the noses of smokers in his domain. At that time the custom was to inhale the smoke by inserting the forked ends of a hollow cane into the nostrils, and applying the other end to the burning leaves or powder of Tobacco, so that trimming the nasal organ was considered a just punishment for the offence.

Leaving this scene of carnage and returning to the Vatican after four succeeding Popes to Urban had passed away, it is surprising to find the docile Innocent Eleventh going for the vile intruder, like a tiger thirsting for blood, determined to stamp the weed out of existence or die in the attempt. However that was easier said than done. The plant had taken root in a congenial soil, and like other bad weeds meant to stay. All the opposition referred to, and much that shall never be told, seems to have been in vain. The more it was trod upon the ranker it grew, until it has now become an upas tree of gigantic proportions, idolized by Turks, Hottentots, and Christians alike, and forming a ponderous source of the world's national revenue.

ONE OF THE CHIEF PLEAS AGAINST TOBACCO

by despotic monarchs was, that its use diminished the physical force of their soldiery. At the time referred to, the earth seemed one great battle-field, and, as Tobacco was known to dwarf body and mind of the daring soldier, its use was therefore sternly forbidden.

Knowing the demoralizing nature of Tobacco in the army, Napoleon Bonaparte shrank from its use as something to be dreaded by a man of his capacity. Louis Napoleon also took a

death stand against it ; and in 1862, on learning that insanity and paralysis had increased in France, with the increase of the revenue on Tobacco, ordered an examination of educational institutions, and finding that the standard of scholarship and character was lower among those who used the weed than among those who did not, forbade its use in all the public institutions of France, by issuing a stern decree.

Notwithstanding all this, France is a nation of smokers. Germans, Turks and Russians smoke inveterately. The habit is universal in India and China, men, women and children, using Tobacco. Even in Great Britain, the United States and Canada, smoking is on the increase, and boys may be seen strutting about the streets with cigarettes puffing like locomotives, before they are able to purchase the *franks*.

THE AMOUNT OF TOBACCO CONSUMED IN OUR WORLD

to-day is truly appalling, and its cost to the consumer is infinitely beyond our comprehension. The *American Grocer* gives the following summary of Tobacco used in the United States during the year 1887 : cigars and cigarettes, \$186,000,000 ; Tobacco for pipe use, \$20,000,000 ; Tobacco for chewing, \$50,000,000 ; netting in all, \$256,500,000.

Rev. Dr. Bolton of Chicago, in a lecture published in the *Christian Nation*, July 1, 1888, puts the figures more than double this amount. The following are his estimates. He says : " Turn to the United States census of 1880 and we will find that \$800,000,000 was spent in the liquor interest in one year ; \$600,000,000 for Tobacco ; \$505,000,000 for bread ; and meats of all kinds \$303,000,000 ; shoes \$196,000,000 ; woollen goods, \$237,000,000 ; cotton goods, \$210,000,000. So you see that taking the whole country, agricultural districts as well as great cities, our expenditure for liquor and Tobacco are more than the prime necessities of life."

By careful investigation it will be found that other nations are as fairly represented by the expenditure on the weed as is the American republic.

Computing the census of the globe at 1,500,000,000 we have the inhabitants spending, at the same ratio as the United States, based on the *American Grocer's* estimate, \$6,412,500,000 yearly, or over seventeen and a half million dollars per day on Tobacco. In contemplation of such waste, apart from the real import of the text, well might the prophet of old exclaim, "Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not?"

The figures presented are apparently incredible, but when it is found that they only allow every member of the human family, the small quantity of one and one-sixth of a cent's worth of Tobacco daily, they will be considered reasonable. This pittance would seem rather meagre for those who expend their thousand dollars for one thousand cigars, as did the late Emperor of Germany; or an aristocratic friend in St. John, who lately purchased a small package of Havanas at a cost of \$326.

When we consider the large number of those who use their ten or twenty cigars daily, we will find the calendar presented as low an estimate as can be made consistent with fact.

But after all, it is useless attempting anything like a correct estimate of the expenditure on Tobacco, as the indirect loss cannot be computed, were it possible to get possession of the real cost.

According to the lowest estimate given, the money consumed in our world on Tobacco yearly, would construct

TEN RAILROADS AROUND THE GLOBE

at a cost of \$25,000 per mile, and leave a balance of 162½ million dollars in the treasury. It would do better than that. It would build school-houses, churches, and support missionaries at home and abroad sufficient to evangelize the world in a few years.

In face of these facts, may it not justly be asked, Why is such waste, and worse than waste—demoralization? The

chief reply that can be given to this inquiry is based on the apology that a large majority of smokers have ignorantly been led to form the habit in youth, without considering the matter of waste, right or wrong, in connection with their undertaking. It is a fact not to be controverted, that boys chiefly learn to smoke through flattery or imitation of men, and because it is considered gentlemanlike and attractive to puff a "Havana" on the street, or in the presence of ladies; and thus the habit grows, until its devotees have learned to love and roll the "vile stuff" as a sweet morsel under their tongue, and become bound to their idol with adamant chains.

However others may think about the matter, the writer of this essay cannot help having a fellow-feeling for the boy who is tempted to use Tobacco. Having in boyhood endured such temptation, the import of its meaning can yet be realized. The night his old school-teacher induced him to try his "meerschaum" and be a man, shall be held in everlasting remembrance.

At that time almost everybody smoked, snuffed or chewed Tobacco. Theological professors used the drug in profusion. Young men at college considered smoking part of their education. In the house of mourning the fumes of tobacco filled the apartment where the corpse was laid, blending up the flue as

A PERFUMED BURNT-OFFERING FOR THE DEAD,

whilst its associate "champagne" was copiously drank to soothe the miseries of the living. Those who have seen an "Irish wake" require no further information on this point.

If reports are to be accredited, an old bachelor in those days going forth in the gloaming, to trade for a housekeeper, took a bone for the dog, candy for the baby, whiskey for the old man, and a "coil" of tobacco for his intended mother-in-law. Something of the same kind was also considered a respectable "fit-out" for a young man like "Celæbs in Search of a Wife."

The American Continent, it seems, was not far behind the

Old World a century ago, in the habit of Tobacco using. It is evident that church and state were a unit in recommending its use. It is currently reported that a vestry book compiled in Old Virginia from 1723 to 1775, have such entries as these:—

To Mr. Barlow, for seventeen sermons at 350 lbs. tobacco....	5,950 lbs.
To Rev. John Reid, salary.....	16,000 "
To ditto for board.....	1,500 "
To ditto for clerk.....	1,600 "
To Mary Clark, sexton.....	400 "

Agreed with James Briggs to keep Elizabeth Nippet for one year, and to find her in cloths, for 1,260 lbs. of tobacco.

To widow Lawrence, being pore, 500 lbs. tobacco.

With such surroundings in favor of Tobacco, at the beginning of the nineteenth century, it is not surprising that the present generation appreciates the weed. But while great ignorance must have prevailed at that time regarding the *true* nature of Tobacco, no apology can be offered for remaining ignorant in that respect to-day.

Although it is lamentable the ignorance which still prevails among the masses as to the essential properties of Tobacco, it is well-known to the medical profession, apothecaries and many others, that *Nicotine*, which is the chief element in tobacco, is one of the

MOST DEADLY AND TERRIBLE OF ALL KNOWN POISONS,

and cannot be taken into the system with impunity. The natural leaf is known to contain from two to eleven per cent. of this destructive material, a small portion of which will destroy life in a few moments. A drop of the oil of Tobacco from which this nicotine is extracted, has been known to kill a dog, "and small birds have perished at the approach of a tube containing it."

It is also well-known that no user of Tobacco can prevent its poison from getting into his blood, and penetrating the whole system, affecting every organ and fibre of the frame. Not only

that, but polluting the pure atmosphere of heaven, which others have a right to breathe unmolested, with the noxious effluvia from his person. But, worst of all, transmitting to his posterity, the germs of disease and death, again to be entailed upon other generations to a remote posterity. This lamentable, but scientific principle, established by the law of *inheritance*, is undeniable. It is also not to be denied, that many a smoker has virtually murdered his wife or child, by compelling them to breathe the poison of Tobacco-smoke in their own dwelling.

THE FIRST DISCOVERY OF THE POISONOUS ELEMENT

of Tobacco was made by two eminent chemists of Germany, named Passelt and Reimann, in the year 1828. Later investigations have confirmed their statement, which is now universally received by the chemical faculty as infallible.

Regarding this poison let us investigate through standard witnesses. *Brown's Elements of Physiology and Hygiene*, one of our high school text books, states at page 263: "Tobacco is among the most powerful of the narcotic poisons which the vegetable kingdom affords. * * As alcohol is the active poison in all the various forms of intoxicating drinks, so *Nicotine* is the exhilarating agent in Tobacco, whether it be chewed, smoked or taken as snuff. * * Tobacco exerts its characteristic influence on the intellectual functions. Its action is slow, and its exhilaration at any time almost imperceptible; but in a series of years it works most disastrous consequences, impairing first the power of decision—the will power; after that the memory feels its effects, the finer moral feelings are blunted, and the mental perceptions—the powers of abstract thought—are impaired, and the whole mental fabric, slowly undermined, falls into ruin. So stealthy is its approach, so insidious its march, that neither the victim nor his friends suspect the cause of his feeble health and failing mind; and even when the faithful physician has the sagacity to detect the cause, and professional honor enough to tell the whole truth without concealment

the chances are greatly against the patient's being able to exercise self-control enough to apply the proper remedy—the entire disuse of the poison in every form.”

Again at page 267, it says: “There can be no question of its pernicious effects on persons of sedentary habits, and especially on those devoted to mental pursuits. The victim of the Tobacco poison makes an apology for the use of his cigar by declaring that it gives force and clearness to his mental operation, and yet he does not perceive that even that apology is an admission of the fearful effects of the poison on brain action. If a man has so reduced his brain-power that it is necessary to cut off the vital force from the nervous extremities, in order to supply the force for efficient brain action, he is certainly on the road to mental imbecility and physical decrepitude. There is no doubt but that thousands destroy years of the ripest usefulness, and induce imbecility and second childhood, by the habit of using tobacco.”

Another text book of the highest standard, used in our high schools, *Elliot & Storer's Manual of Chemistry*, classifies *Nicotine* as standing second on the list of three of our most deadly known poisons. It says: “*Prussic Acid* is intensely poisonous”; “*Nicotine* is the chief alkaloid in Tobacco and is a very violent poison”; “*Strychnine* is a highly poisonous alkaloid.” Webster gives it as “eminently poisonous,” and Worcester as “very poisonous.”

The United States National Dispensatory, a work of the highest medical authority published, says: “Nicotine stands next to Prussic Acid in the rapidity and energy of its poisonous action and should never be used internally, as its fatal dose is unknown” The following summary is given in this volume, as representing the essential effects of Tobacco on man by the action of Nicotine as employed experimentally, varying from one-thirty-second to one-sixteenth of a grain taken in water. It says:—

The minutest dose occasions a burning sensation in the tongue,

a hot acrid feeling in the mouth, and a sense of rawness in the throat. *Small doses* produce a sense of heat in the stomach, chest and head, and even in the fingers, with some excitement of the nervous system. *Larger doses* cause heaviness, giddiness, torpor, sleepiness, indistinct vision, with sensitiveness of the eye to light, imperfect hearing, laborious and oppressive breathing, and dryness in the throat. In 40 minutes after the larger dose a sense of great debility is perceived, the head droops, the pulse-rate falls, the face grows pale, the features are relaxed, the limbs seem paralyzed, the hands and feet are cold, the coldness advances gradually towards the trunk, and faintness ends in loss of consciousness.

The disorder manifests itself in the digestive organs, by belching, nausea and vomiting. After the *poison* has developed itself, the nervous system shows its condition by muscular spasm.

When the dose is large its direct and immediate effects are extreme prostration and death.

Nicotine acts primarily upon the spinal and sympathetic nervous system, and not upon the brain. It may cause death by direct paralysis of the heart, or more indirectly by paralysis of the breathing muscles, producing fainting.

THE FATAL DOSE OF COMMON TOBACCO

is given as varying from two ounces to fifteen grains.

The same volume says, a detailed account of the evil effects of the excessive use of Tobacco by smoking, snuffing or chewing, would occupy more space than can be spared for the purpose in the work ; but a condensed statement of the principle ones may not be omitted.

It lessens the appetite, impairs digestion and other natural functions ; while it irritates the mouth and throat, rendering it habitually congested, and destroying the purity of the voice. It induces a habitual sense of uneasiness and nervousness, with epigastric sinking or tension, palpitation, depression of spirits,

neuralgia and other uncomfortable annoyances. It also renders the vision weak and uncertain, causing objects to appear as resembling a collection of vapors. Similar derangements of hearing occur, with buzzing, ringing and other sounds in the ear. Often there is a feeling of rush of blood to the head, with vertigo, and impairment of attention so as to prevent continuous mental effort. The mind is also apt to be filled with crude and groundless fancies, leading to self-distrust and melancholy.

The sleep is frequently restless and disturbed by distressing dreams. It impairs muscular power and co-ordination, by interfering with nutrition and exhausting nervous force, and usually keeps down the growth of muscle and deposit of fat.

Although there is not one redeeming character in this work in favor of Tobacco, further than a statement that it has been used in various forms with success, in the treatment of a few diseases enumerated, including scabies on man and beast, in which case its use has been discontinued, owing to the risk of producing toxical symptoms when the skin is broken; yet it admits there are persons who use Tobacco living to old age, whose constitutions seem proof against its *mischievous* effects; but to the greater number its use is more injurious than useful, and *it acts upon a certain number, in almost all doses, as a sure poison: and its pernicious action upon children and lads is far more intense and prolonged than upon adults.* Tobacco is here stated to be hostile to all forms of life. When its fumes are thrown into the lungs of animals, or when its decoction is applied to their skin, its poisonous operation is speedily developed. *The oil of tobacco* which accumulates in the bowl of smoking-pipes is given as a *virulent poison*, even when applied to eruptions upon the skin. Its immediate effects are pallor, vertigo, faintness, nausea, vomiting, cold sweating, diarrhœa, and paralysis of the lower limbs.

Did space permit, thousands of testimonials from the highest medical authorities and others might be given, all *bearing witness to the poisonous, pernicious and demoralizing nature of*

indulgence in the use of tobacco; but it is useless to do so, as the volume from which the last quotations have been made, is adjudged the “grand assize,” from which there is no appeal, in the decision of all matters concerning drugs.

But apart from its baneful effects upon man and beast,

THE CULTURE OF TOBACCO

is most exhaustive and deleterious to the soil, and highly productive of misery among those who produce it. The old tobacco-lands of Virginia, Maryland and elsewhere, now deserts of blasted desolation, echo in thunder tones, that, “tobacco-growing has been the besom of destruction which has swept over these once fertile regions, producing infinite wretchedness among the people, and turning a fruitful land into barrenness.”

Bishop Huntington of Central New York, referring to the culture of tobacco at Hadley in the Connecticut Valley, a short time ago, states: “Since 1855 enormous harvests of tobacco have been raised and carried off every year. Yet, by the working of some mysterious law, not one dollar can be found to show for it in all the property investments or scenery of the entire population.”

Another gentleman of large experience writing on the same subject, says: “The raising of tobacco has *curled* our fair valley. Hatfield, for instance, some twenty years ago the richest town in the state according to its population, early entered into the craze for gain through tobacco-raising. As a result nearly everyone has failed financially. But far worse—our farmers, who once declared ‘I would cut off my right hand rather than engage in such a business,’ seeing their neighbors—at the outset—growing rich, gradually choked conscience and became absorbed in the traffic. This has demoralized the people and paralyzed the church. The spiritual death resting upon this valley may to a great extent be traced to this cause.”

Prof. Bascom eloquently writes in reference to what might be expected from its culture. He says: “Take the land, the

sunshine, the rain which God gives you, and set them at work to grow tobacco—tobacco that nourishes no man, clothes no man, instructs no man, purifies no man, blesses no man ; tobacco that begets inordinate and loathsome appetite and disease and degradation, that impoverishes and debases thousands and adds incalculably to the burden of evil the world bears : but call not this honest trade, or this gnawing at the root of social well-being, getting an honest livelihood. Think of God's justice, the honesty he requires, and cover not your sin with a lie. Turn not His earth and air, given to minister to the sustenance and joy of man, into a narcotic, deadening life and poisoning its current, and then traffic with this for your own good."

Tobacco-culture is well known to be destructive, not only to the soil, but its dreadful work is apparent in the factories where it is prepared for merchandise. The average life of operatives is computed at four years. Dr. Kostrál, physician to the royal tobacco factory in Moravia, reports that, of 100 boys entering the works there, 72 fell sick during the first six months, while deaths frequently occur from the nicotine poisoning, by inhaling the dust."

The late Dr. Willard Parker of New York, after thorough investigation, reports : "Tobacco is ruinous in our schools and colleges, *dwarfing body and mind* of the pupils."

The Christian Statesman, a few days ago, records an extract from *Science*, concerning the results of smoking by boys, which says : "In an experimental observation of 38 boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, 27 showed severe injury to the constitution and insufficient growth ; 32 showed the existence of irregularity of the heart's action, disordered stomach, cough, and a craving for alcohol ; 13 had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months time one-half were free from all their former symptoms, and the remainder had recovered by the end of the year."

With such an array of facts recorded as to the nature of tobacco, is it not surprising that many who bear the name of

TEMPERANCE AND SOCIAL REFORM ADVOCATES,

should indulge in its traffic or use? In charity to such, it is hoped they do so ignorantly. Notwithstanding the knowledge now possessed by the world regarding the true character of tobacco, it is a deplorable fact that some who are addicted to the drug, will advocate its use on the plea that many of our most celebrated divines, fiction writers and other great authors, were men who used the weed. This plea at best is no argument in favor of tobacco. No doubt many great and good men have used tobacco and are still using it; but is this any argument in its favor? If we investigate the biographies of the great characters of the past, we will find that many of them did some very questionable things. Solomon is recorded as the wisest man; but some of his actions were very foolish, and he would have been a happier and better man had he not been guilty of them. However, it is well known that the majority of our best authors, statesmen, and divines never used tobacco.

Whatever opinion may be held to the contrary, *tobacco* and *rum* evidently stand on the same footing as regards the principle of intoxication. While alcohol has an affinity for the brain and dethrones reason, thereby throwing the whole system into a state of absolute disorder, *nicotine*, like *opium*, silently and secretly burns long and deep, *sapping the life's blood from its deluded victims*.

The effects of tobacco and alcohol are both inebriating, and they who habitually indulge in their use, are beyond all question companions in drunkenness. So far as can be gathered from the best authority, it seems that these *two poisons* work harmoniously into each other's service, as *stimulant* and *depressant*—tobacco generally playing the original part in the work of destruction, and alcohol completing the ruin.

When spirits are moderately taken, they have a momentary stimulating effect upon the whole man. Tobacco used in the same way, by those who have been *drugged* into its accustomed use, has a temporary soothing effect upon the mind, mellowing every passion into repose, although the ultimate result is exhaustion and the shattering of every nerve, as many inveterate smokers can testify.

The candid confession of many who use tobacco habitually is, that "a moderate indulgence may for a brief period enliven the imagination, accelerate the thoughts, and give a pleasing sense of intellectual vigor, but under such unnatural stimulus, the intellect works neither reliably nor safely; and the reaction and stupor which necessarily succeed, more than counterbalance the largest measure of apparent gain. And he who resorts to such expedients will soon find that not only has he been fascinated and deceived, but that he has literally sold himself into a physical and mental bondage from which escape is almost impossible." One who knows all about it says: "No one is sensible of the effects of tobacco on the nervous system till he has attempted to abandon its use."

To those unaccustomed to tobacco, no matter how it is taken internally, it immediately produces bewilderment, sickness, staggering and stupor. The reason assigned for this is, the drug is so repulsive to human nature that all her powers are marshalled at once to expel the intruder.

After the system has been drugged to submission, no further unpleasantness is felt, and

THE PRACTICAL SMOKER

as he puffs forth volumes of fragrance, seems to dwell in an atmosphere of happiness, apparently regardless of "what shall the harvest be."

Were it not for this *elysian* principle of intoxication which the drug possesses, it would not be tolerated. As it is, how-

ever, few, if any, parents who use tobacco, could be found, who will advise their children to smoke ; and the boy acquiring the habit of taking " what father takes," must secretly practise by using the *miserable cigarette*, often manufactured from loathsome stubs of used cigars, collected from spittoons, gutters, offal-heaps, and moistened with *unmentionable* liquid mixed with condiments, before putting into shape, to make them palatable and attractive to the " small " boy. It is well known that many of these cigarettes are infused with opium and their wrappers dressed with arsenic, thus rendering them extremely injurious.

Regarding cigarettes, too much cannot be said in their condemnation. Physicians who have investigated, declare "*cigarette smoking as one of the vilest and most destructive evils that ever befell the youth of any country.*" They consider *its direct tendency is a deterioration of the race.* What makes it more alarming is the fact that young ladies are rapidly becoming addicted to the use of these *filthy compounds*. According to late developments opium and other injurious drugs are used in cigarettes, and even cigars, to an appalling extent. The "Havana flavoring" alone, which is also used in snuff, is prepared from the *tonka-bean*, which contains a *deadly poison*. Apart from cigarettes, tobacco in other forms is known to be adulterated and impregnated with poisons. "Opiates, laudanum, and Santa Cruz rum," are among the ingredients used, according to a manufacturer's recipe. One who is familiar with the manufacturing operation asserts that tobacco for chewing is thoroughly soaked in a solution of rum and licorice before getting ready for market. Temperance men who use tobacco are, no doubt, ignorant of this. But, after all, it *must* be admitted that no mixture can be put into tobacco so hurtful to the human system than the weed itself.

Many ardent lovers of tobacco confess with shame and sorrow that they know tobacco-using is a bad habit and injurious to health, but feel unable to give it up.

From this we must admit that tobacco is not only fascinating but despotic in its nature, and those who tamper with it, knowing its true character, do so at the peril of their immortal interests, as well as of their present health enjoyment.

But apart from the poisonous and intoxicating effects of tobacco, it is well known that its use is a powerful incentive to indulgence in the inebriating cup of alcoholic drinks, which leads to beggary, death and eternal perdition. Of this there is no doubt. It is beyond all question that

TOBACCO AND RUM GO HAND IN HAND.

"Licensed to sell Wines, Liquors, Cigars," displayed over many doors, stand as faithful witnesses to the fact.

It is moreover acknowledged, whatever affects the consumption of the one affects that of the other. In support of this, one of St. John's cigar manufacturers, Mr. A. H. Bell, on the nineteenth of March last, stated on oath, before the labor commission, that the "Scott Act largely interferes with the sale of cigars." The sequel of this is, that wherever the Act is enforced, it lessens the sale of liquors, and as a natural consequence, the sale of cigars is decreased.

It is also undeniable that tobacco destroys much life. President Grant's lamentable death is attributed to the free use of cigars. Frederick III, late Emperor of Germany, is believed to have died from the effects of tobacco. The writer has seen cases of tobacco poisoning resulting in death, through cancer of the lip. Many similar cases might be referred to.

Regarding the cancerous disease, it is considered largely due to the carbon in tobacco-smoke, which settles on the lining membrane of the bronchial tubes, causing what is known as

"THE SMOKER'S SORE THROAT,"

which sometimes ends in cancer. This carbon also creates a dark secretion in the throat, which is raised by coughing. The throat disease is more troublesome in cold, damp, foggy weather.

It is more readily induced by the use of cigars than of pipes, and is said to be incurable while smoking is continued.

According to late discoveries, it is the ammonia in tobacco which excites the salivary glands to undue action, bites the tongue, and exerts an influence on the blood, which in time imparts a deathlike hue to the victim of the weed. The lassitude, sleepiness, headache, and other similar disorders which often pester the smoker, are also believed to be largely due to carbonic acid in the smoke. The unpleasant odour is caused by the empyreumatic material; and the abominable taste experienced by him who for the first time puts a foul pipe into his mouth, is caused by the resinous extract; while the *nicotine* working in conjunction with the other elements of tobacco, exerts a deleterious effect upon the whole system.

The influence of tobacco on health and morals, has long been a fruitful subject of controversy in Europe. *Encyclopedia Britannica* says: "On all grounds, except as a medicine, it met the most uncompromising opposition when it first became known; but it was precisely the expectations entertained regarding its medicinal virtues which were completely disappointed."

AS A MEDICINE TOBACCO IS ENTIRELY DISCARDED

by the leading profession, as the most dangerous drug in the whole list of *Materia Medica*. *Chambers' Encyclopedia* states, "If it continues to hold a place in the Pharmacopœia, it will probably be as an antidote to strychnine."

However much tobacco may have been recommended for diseases of mankind in the past, it is doubtful whether any candid physician of repute could be found to-day, willing to stake his reputation by publicly advocating its use as otherwise than injurious to health, corrupting to morals and degrading to humanity.

It is evident that the "tobacco problem" is mounting the public platform for discussion. Gospel ministers, like Spurgeon,

who once declared they would "smoke to the glory of God," have abandoned the drug. Church Courts are seriously inquiring into the matter and refuse license to preach to those who use the weed.

Tobacco-using pastors, after solemnly engaging to declare "the whole counsel of God," find it impossible to preach from texts like these :

"Let us cleanse ourselves from all filthiness of the flesh and spirit." (2 Cor., vii, 1).

"Ye are the temple of God. * * If any man defile the temple of God, him shall God destroy." (1 Cor., iii, 16, 17).

"It is good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak." (Rom., xiv, 21).

"Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." (1 Cor., viii, 9).

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor., x, 31).

Faithful physicians are coming forward, like the late Dr. Botsford, one of the chief organizers of the *Anti-Tobacco Association*, St. John, to declare to the world, that, as a profession, they have failed to do their duty, in not warning against the baneful nature of tobacco. The grand inquiry which these candid physicians advance is this: "Sensible of the corrupting influence—especially on youth—of the pernicious tobacco-habit, are we, as a body, justified in our silence? Can we excuse ourselves on the plea that many of our number have contracted the habit and are enslaved to the weed? Reason as we will, we *must* admit that tobacco is a drug, and our governing axiom is, that *no drug should be taken by persons in health.*"

THE WOMEN'S CHRISTIAN TEMPERANCE UNION

throughout the world, are forming the resolution that no gentlemen shall smoke in their presence.

Leaders of thought in the temperance ranks are beginning to realize that, in order to success, "no tobacco, no rum," must be

their future motto. No use, they believe, attempting to stay the overwhelming torrent of intemperance, while it is fed by the wide-spread tobacco-habit. Many are beginning to see the absurdity of administering the pledge against tobacco to juveniles, with a *quid* in their own mouth. One champion of the *good cause* in St. John, Rev. A. J. McFarland, has recently announced in the most public manner, that, "Whosoever to-day takes a decided stand against the liquor traffic and the use of intoxicants will be forced by the logic of his own arguments, to condemn the traffic in and use of tobacco, as they are kindred evils."

Abolition of the liquor-traffic is certain in the near future, and who can doubt that its great fostering ally—tobacco, shall not have a similar fate. Having been inseparably allied in life, it seems fitting that in death, they should not be divided.

The formation of Anti-Tobacco Associations in the land gives evidence that a spirit of inquiry is abroad. Boards of public institutions in France, Germany, the United States, Great Britain and elsewhere, issuing circulars forbidding the use of tobacco to certain persons and in certain places; and in harmony with this, enactments of state legislatures, strongly indicates that a sound of coming ruin is at hand. One of these Acts now adopted in New Jersey, states: "Every person who sells the narcotic in any form to a boy or girl under sixteen years of age, is liable to a penalty of \$20 for each and every offence." Similar legislation is being enacted in other states. Scientific temperance educational laws are now in force in twenty-five states and all the territories of the United States. These laws include instruction regarding the evil effects of tobacco as well as alcoholic liquors. The Kansas State Teacher's Association, which held its annual session recently in Topeka, adopted the following concerning tobacco: "Resolved, that we condemn the use of tobacco in any form, by the instructors of our youths, and that the use of tobacco by pupils in and about our school buildings, shall be prohibited." It is even suggested

that railway directors have smoking-cars labelled—" *For the unclean,*" and allow none but smokers to enter them.

Many christians are giving up the use of tobacco under conviction that the habit is morally wrong and ought to be abandoned ; and those who have left it off for a few years invariably testify that their health is better for its disuse. A number of well-known gentlemen in St. John could be named who are living witnesses to this fact, one of whom retains, as a remembrancer of his former bondage, the last unused "fig" which he purchased fourteen years ago.

The Salvation Army absolutely refuses recruits to its ranks who use tobacco, under the plea that "God cannot and will not dwell in a smoking house ; and moreover, that those who profess Christianity should endeavour to be cleansed from all their *filthiness* and from all their *idols*."

Gentlemen of spirit are beginning to question the propriety of indulging a habit for which they *must* apologize in polite society. They consider it humiliating.

Her Majesty Queen Victoria has prohibited smoking in Windsor Castle. Tidings from distant lands intimate that those who undertake to instruct the heathen *must* have clean hands and pure hearts, in order to be able to win souls for Christ. One report reads : " For God's sake keep your *wretched stuff* at home and don't degrade my people." Another states : " If the *cursed weed* and *fire water* you bring to us are the fruits of Christianity we don't want it." Even the poor Hindoo, brands Christians in their land who use tobacco or spirits as "drunkards" to be shunned.

These and other indications of true reform, evidently now begun in the right direction, inspire the confidence, that as sure as Dagon fell before the Ark of the God of Israel, so surely shall the idol *nicotine* which the world adores, be shattered before the invading host of an *enlightened* public opinion.

THE TOBACCO NUISANCE,

IN A LETTER TO JOHN SMITH, ESQ.

BY

REV. DR. WILSON,

*Ex-President of the New Brunswick and P. E. Island Conference of the
Methodist Church.*

To John Smith, Esq. :

MY DEAR FRIEND: As for all we do or try to do we are supposed to be able to render a reason, I take it for granted that you have, or at least believe you have, one or more good reasons for using Tobacco. To think otherwise would not be complimentary to your intelligence, would be to regard you as an irresponsible being and to degrade you to the level of the brute. Endowed, as you are, with conscience and common sense, I cherish the belief that you are open to conviction, are anxious to know the truth, will calmly consider all that can be said against the practice, and be willing to give up at once and forever the use of the weed, if the arguments adduced are such that will commend themselves to your judgment; and having given the subject much serious consideration, and having reached the conclusion that the practice is an evil one, and leads to other and still graver ones, I am not without hope that you will see the matter in the same light and be, as I am, a total abstainer, not only from the dreadful firewater, but also from the use of tobacco in all its forms.

Now, instead of giving me your reasons for using Tobacco, perhaps the same may be as readily reached by giving you mine for not doing so. As my object is to convince your judgment, I will deal in facts, and will regard style and phraseology as of minor importance. I do not expect you to accept all I say without question; indeed I do not wish you to, but I do

wish that you mark, learn and inwardly digest it, that you examine, compare and put it to the test, and that your conclusions may be intelligently arrived at. If you do this I will be perfectly satisfied, and the result will be all that I desire.

And here, allow me to observe that reform is the order of the day. The public mind is profoundly exercised over customs and usages that have come down to us from earlier times, the right and propriety of which had never been questioned, which good people indulged in and defended, but which are now believed to be wrong and injurious. The public conscience has been aroused, and the work of reformation will go on until every wrong practice has been discontinued and every evil habit abandoned, and the good, the pure and the beautiful in human character shall have become universal.

Such being the case, it may be to you somewhat surprising that the use of Tobacco has not awakened more attention, and its injurious influence upon health and morals been more generally referred to. Perhaps the reason for this is that special thought has been given to the Demon Drink, and the efforts of reformers have been concentrated to the suppression of that giant evil. But as the temperance movement was not a success until its advocates adopted total abstinence principles, it is becoming more and more obvious to all that "the axe must be laid at the root of the tree," and not only must the evil itself be grappled with, but also all that tends in that direction. And hence ere anyone can be safe there must be a giving up of all unnecessary and unnatural indulgences and the abstaining "from fleshly lusts that war against the soul."

Perhaps you would like to know something of the *History* of this wonderful weed. Whether it had an Asiatic or an American origin is still an unsettled question, but this much is known, that when Columbus discovered the New World he found the habit of smoking a common one among the natives, and there is reason to believe it had been equally common among the Canadian Indians from a very remote period. With them it

had a religious character, and was connected with their worship, for the Great Spirit was believed to "smell a sweet savor as the smoke of the sacred plant ascended to heaven, and this pipe was a holy censer from which arose as fitting propitiatory odors as those which perfume the cathedral altars amid the mysteries of the high and holy days of the church." But that idea has long since been numbered with the past, and for other and less noble purposes do the clouds of incense ascend.

It was first introduced into Europe as a curiosity, next as a medicine, and finally as a luxury, and to-day is used by hundreds of millions of our race all over the world. It soon came to be regarded as an evil, and strenuous efforts were made to prevent its spread. Church and State were arrayed against it; severe penalties were imposed upon the users thereof; repressive laws were enacted to check its importation; kings and princes, philosophers and statesmen, doctors of divinity and of medicine brought their united influence to bear upon it, but all has been in vain. Regardless of royal, papal and parliamentary power, of local and imperial legislation, of clerical counsel or collegiate authority, of medical advice or of painful personal experiences, the weed has won the day, has overcome all opposition, "and now holds in slavery a larger number of human beings," and levies on them a heavier tax than any other habit save that of intoxicating drinks.

1. My first reason for abstaining from the use of Tobacco is its *Expensiveness*. Money is as truly a talent to be well and wisely employed as any other gift or endowment by which we can influence our fellow creatures, and for which God will hold us to a rigid accountability. For all I have, or ever will have, I can find many ways of spending that are right and proper, and upon which I can ask the Divine blessing. Food and raiment for myself and family have to be obtained. Home comforts need to be provided. Books are indispensable in our day. Newspapers are a necessity. Lectures and concerts ought to be patronized when their character is good and their influence

helpful to morals and religion. Benevolent enterprises and institutions require support. The poor have claims that cannot be ignored. The Bible Society appeals for aid, and bases that appeal on the purity of its principles and the success of its efforts. The Church makes her demand in the name of her Master, and shows how great is the need for increased liberality. Her buildings are in debt, her agents poorly paid, her ability to bless, befriend, and save the erring and the lost is lessened for want of funds, and multitudes will doubtless be lost for ever because the means of sending them the Gospel are not available. And if all this be true, or even only a tithe of it, then I would not dare to take that of which I am only the steward and spend it for that which, as far as I know, will do me no good either in mind, body or estate.

The world's annual Tobacco bill amounts to at least one dollar each for every man, woman and child on the face of the earth. This would build sixteen railroads from St. John to British Columbia, at \$20,000 per mile. With it 100,000 churches could be erected, each costing \$10,000 or employ 500,000 ministers at \$1,000 each per year, and pay \$600 each for the education of a million and a half of young men. There was imported into St. John for the fiscal year 1885-6 eighty-two tons of tobacco, costing some \$135,000. By the time it reached the consumer it is safe to say that \$200,000 would not be too high an estimate, and for which said consumers have nothing to show in return. This is about \$25 for every family in St. John and Portland, an amount which if imposed upon us by our rulers would lead to their being hurled from power, and buried so deeply beneath the votes of the indignant public as to render a resurrection impossible. Were this money required for such a purpose it would allow for every eighth family of our population six chaldrons of coal, six barrels of flour, twenty pounds of tea, a daily paper, a monthly magazine, and a snug little sum for extras.

Again, we ought to make some provision for old age or unforeseen circumstances, so as not to be dependent upon others

in such cases. Six cents a day for forty years at compound interest would amount to between three and four thousand dollars, and if then invested at six per cent. interest would yield an annual income of over two hundred dollars. "Look down my throat," said a hard drinker to a doctor, "and see what is wrong there." "Nothing, sir, nothing," was the reply. "But there must be, after what I have swallowed." "Why, what have you swallowed?" "A fine farm, twenty negroes, and \$10,000, all in grog." And every smoker is in similar circumstances; for instead of a respectable sum in the bank and the prospect of a snug little annuity, he has nothing to show for all his expenditures in this line in health, cash or material possessions, only the grim recollection of having puffed it away in smoke.

2. I abstain from the use of Tobacco because of its *Filthy* and *Offensive* character. The Tobacco plant is the filthiest weed that grows, so filthy that the only animal known to use it is the African rock goat. The mere smell of it will chase away from our garments mosquitoes, flies and moths. But however offensive it is of itself art has rendered it still more so, as appears from the following. Dr. Clarke quotes thus from a treatise written by Simon Paulli, physician to the King of Denmark; "Merchants frequently lay it in bog-houses, to the end that, becoming impregnated with the volatile salt of the excrements, it may be rendered brisker and stronger." Speaking for himself, Dr. Clarke says: "A dealer once acknowledged to me that he frequently sprinkled his rolls and leaf with stale urine to keep them moist, and preserve the flavor. A friend of mine, whose curiosity led him to see Tobacco spinning, observed that the boys who opened out the dry plants had a vessel of urine by them, with which they moistened the leaves to prepare them for the spinner. Do the Tobacco chewers know this, and yet continue in this most abominable and disgusting practice? Can any person think of the above with a *quid* in his mouth? Were this offensiveness

confined to the users it would be bad enough, but it is not, but is a source of annoyance and discomfort to others as well. If it is wrong for me to *say unkind words* it is surely wrong to *do unkind things*. The law of politeness is violated daily by every user of the weed, and there was more truth than poetry in the reply of a French lady to the question, "Is it offensive to you for gentlemen to smoke in your presence"? "No *gentleman* ever does so." What would be thought of a man who, having acquired a taste for assafoetida would claim the right to occupy the same seat with you in the train and persist in polluting the floor with the juice of the nauseous thing. To many Tobacco is but little less offensive. An atmosphere most disagreeable surrounds the user, everything about him smells of it, his room, clothes and breath are charged with it. At home and abroad, in company and alone, by day and by night, on the road, the sidewalk, the platform and walls, in the carriage, on the doorsteps, on carpets, hearths, stoves, on the steamers' deck and the railcar floor we find traces of the filthy habit. Doctors, ministers and others addicted to its use, whose duties have led them to the sick room have occasioned great discomfort to those to whom they have ministered. And even places sacredly set apart for the worship of a pure and holy God, have been so scandalously abused by Tobacco users as to render kneeling out of the question because of the quantities of saliva polluting the floor.

This is certainly no trivial matter. Not only is the spirit of our holy religion opposed to it, but the letter as well. Are we not urged to "abstain from fleshly lusts that war against the soul"? Are we not commanded to "cleanse ourselves from all filthiness of the flesh and spirit" in order to "perfect holiness in the fear of God"? Are we not urged to "do unto others as we would that others would do unto us"? and to avoid in any way all that is annoying or irritating. Are we not required to practice self-denial and to avoid even the lawful if others can be helped to do better and be better by our abstinence? In

the good time coming, for which we are to labor and pray, "Holiness to the Lord" is to be inscribed on all things, and as no one would ever dream of so labelling casks of liquor or chests of tobacco it may be taken for granted that these will be unknown. Public conveyances will not then be unfit to travel in. Dust will not then be literally thrown in one's eyes, nor will we be compelled to inhale the smoke we so much detest from those who use it on the street. The poor weak-lunged consumptive, panting for breath, and for whose benefit the room is kept uncomfortably cool, will not have to say, "Please don't sit between me and the window." And the house of God will not have its atmosphere tainted, its floors discolored and its furniture disfigured by this uncleanly habit, but be in truth and reality a place where men with clean lips will render acceptable the service.

3. I do not use Tobacco because I believe it would be *Injurious to my Health*. "Do thyself no harm" is an apostolic utterance, and to care for my body is as much my duty as to care for my soul. As I do not claim to speak with authority on this point, I can only refer you to those who can. The leading physicians of Europe and America speak in the strongest terms of the evil effects of this drug on the human organization, and I could give the names of scores whose opinions cannot be questioned. Dr. Mussey, one of the greatest authorities of the day, gives us the results of seven experiments made with the oil of tobacco upon dogs, cats, squirrels and mice. In each case death was occasioned in a few minutes, but preceded by the most intense agony. Other animals and birds have been operated upon with similar results, and men have no reason to believe they can use it without injury. Dr. Hale says: "The smoker cannot escape the poison of Tobacco; it gets into his blood, travels the whole round of the system, interferes with the action of the heart and the general circulation, and effects every organ and fibre of the frame." Dr. H. Gibbon says: "Tobacco impairs digestion, poisons the blood,

depresses the vital powers, causes the limbs to tremble, and weakens and otherwise disorders the heart." Professor Thwing says: "The sight, smell, touch, taste and hearing all suffer from the benumbing influence of this poison. The evidence is overwhelming in reference to defective vision. We, like Germany, are coming to be 'a spectacted nation, because a nation of smokers.'"

"Tobacco users most look to their eyes," says an American Medical journal. "Proofs are accumulating that blindness by atrophy of the optic nerve, induced by smoking, is of frequent occurrence." The testimony of Dr. Dickinson, as given in the *Central Christian Advocate*, is equally conclusive. "My observation of eye diseases, extending through a period of more than twenty-five years, has convinced me that, besides the pernicious effects of tobacco in other respects, greatly impaired vision, and not infrequently blindness has been occasioned by the use of this narcotic poison. You may deny the statement made. In the presence of the sun you may close your eyes to the light and deny that it shines, but this does not alter the fact—it shines nevertheless. So though denying these, they are nevertheless true." That it disorders the stomach and induces dyspepsia is beyond question. "Physicians meet with thousands of cases of dyspepsia connected with the use of Tobacco in some one of its forms." "It weakens the organs of digestion and assimilation, and at length plunges into all the accumulated horrors of dyspepsia." "From the sympathy subsisting between the olfactories and the nerves of the stomach, the use of snuff has, in some instances, produced dyspepsia."

Cancers are well known to result from smoking, and when in the mouth are generally traceable to this cause. A Medical journal gives the account of one hundred and twenty-seven cases of cancer in the lips, nearly the whole of which had been occasioned by the use of Tobacco. With the sad history of the late General Grant you are, my friend, familiar. He who had faced death upon the battle-field and laid his country under an

everlasting debt of gratitude, was conquered, was killed, by Tobacco. From an article in the London *Lancet* I take the following: "As physician to a dispensary in St. Giles' during sixteen years, I had extensive opportunities of observing the effects of Tobacco upon the health of a large number of habitual smokers. The extraordinary fact is this, that leeches were killed instantly by the blood of the smokers so suddenly that they dropped off dead immediately after they were applied, and the fleas and bugs, whose bites on the children were as thick as measles, rarely, if ever, attacked the smoking parent." *Blood poisoning* not unfrequently results from this cause, and the uniform testimony of medical men goes to prove that the Tobacco user is more liable to contract disease, and when contracted, in greater danger than is the one who abstains therefrom.

"The oil of Tobacco," says another, "approaches nearer than any other to that most deadly of all poisons, prussic acid." Dr. Jackson's testimony is equally explicit. "As a physician, I have for a long time entertained the opinion that the use of Tobacco is far more deleterious in its effects upon the health of our people than is the use of intoxicating drinks. * * * It is one of the most powerful poisons known to man. * * * Where one man gets drunk from ardent spirits so that he is unfit to fulfil in their best estate the duties which society and government impose upon him, hundreds of men become incompetent to the performance of social and public responsibilities from the use of Tobacco. I know of no sin that for destructive vigor and ruinous accomplishment can compare with the use of Tobacco. I am not a fanatic; I speak the truth in soberness, and abundant testimony is available."

Moisten a Tobacco leaf and wear it under your arm, and you will soon be unable to use either axe, hammer, spade, or pen. And if all this be true, think you is it possible to take it into the stomach without injury to health; and if it be true also that the body as well as the soul is God's property, and it is my duty to care for it, how can I, how dare I do anything that

is calculated to mar its efficiency, lessen its usefulness, or shorten its career?

But however serious the effects of this habit are upon the parties addicted thereto, they are not confined to themselves. Others are more or less injured thereby, and more especially the wife and mother. "It is undoubtedly true," says Dr. King, "that sleeping with a person who uses Tobacco freely often has a prejudicial effect upon one who does not. The poisonous oils of Tobacco * * * taken into the system, after going the rounds of the circulation, pass out through the lungs, and, therefore, it is plain that anyone who sleeps with such a person must necessarily be inhaling the poison second-hand all night. This is illustrated in the following instances: The young wife of a great smoker grew pale, lost her appetite, became affected with palpitation of the heart, trembling of the limbs, and a death-like sinking at the pit of the stomach; her sleep was interrupted with startling pains and frightful dreams; she became nervous with symptoms of hysteria. At first her physician was not able to account for this medley of distressing affections, but at length it occurred to him that they resembled the effects of Tobacco; he communicated his suspicions to the husband, who immediately threw away the cigar, and had the satisfaction of soon seeing his wife recover without the aid of medicine. "Do you see that portly, jocose man yonder smoking like a volcano?—smoking don't kill him." The reply was: "Look at his wife, pale, shrivelled, tremulous, sinking into the grave. So far as health is concerned, she might about as well have been wedded to a cask of Tobacco."

But a still sadder phase of the subject is the influence of Tobacco upon posterity. "If there is one act of criminality," says a recent writer, "which nature stamps with especial abhorrence and punishes with more terrible and relentless severity than all others, it is that of the parent who, by mar-
ring his own organization and vitiating his own functions, bequeaths irremediable physical decrepitude." "The parent

whose blood and secretions are saturated with Tobacco, and whose brain and nervous system are semi-narcotized by it, must transmit to his child elements of a distempered body and erratic mind." "We may also take warning," says Sir Benjamin Brodie, "from the history of another nation, who, while following the banners of Solymán the Magnificent, were the terror of Christendom, but who since then have become more addicted to Tobacco smoking than any of the European nations, are now the lazy and lethargic Turks, held in contempt by all civilized communities." Indeed were it not that mothers are generally of purer life and blood than fathers, the deplorable results to offspring would be vastly greater than they are. Quotations might be given from many competent to pronounce with authority upon the subject, but enough has been said to convince anyone willing to be convinced that the practice is evil and ought not to be indulged in.

4. I do not use Tobacco because I believe it impairs the *Mental Powers*. The Scalpel says: "If there is a vice more prostrating to the body and mind, and more crucifying to all the sympathies of man's spiritual nature, we have yet to be convinced of it." The Dublin University Magazine expresses itself thus: "The mental power of many a boy is weakened by Tobacco smoking. For all reasons it is desirable that our rising generation should be abstainers from Tobacco." "It is ruinous to intellect," says Dr. Stephenson, "deleterious to the brain and nervous system." A minister of ripe talents and splendid oratory learned to smoke, took to drink, and died in a mad-house, blaspheming the very Saviour he had preached. The pastor of a New England church persisted in the use of Tobacco till delirium set in. * * * "He became an imbecile and died a fool." Lunacy in France has kept pace with the increase of the revenue from Tobacco, and what is true of France is true, other things being equal, of all other places. And it is not saying too much that cases come under our own observation which prove beyond a shadow of a doubt that intellectual

wrecking has been largely due to this habit. Stop, my friend, stop and think ; ponder well this matter, and resolve to breathe an atmosphere free from the injurious effects of Tobacco.

5. Again, I cannot dare not use Tobacco, because I am fully convinced the practice tends to *Immorality*. No doubt many good men use Tobacco, men whose piety cannot be questioned, men whom we honor for their zeal in the cause of God, and whom we very highly respect for their many excellencies of head and of heart. This, however, no more proves the innocence of the use or practice than does the fact that good men have used and a few continue to use intoxicating liquors. Good men have done and still do many things for which no good reason can be given, but the general character of the doers is no guarantee that the things done are right and proper. Accept that theory and there is scarcely a crime but might be declared to be allowable. Because Abraham prevaricated, it does not follow that prevarication is right. Because Jacob was guilty of deception, no one will pretend that deceit is not to be condemned. Angry words are not to be used even in the defence of a good cause because the meekest of mortals made use of them. Joshua and Elijah were among the bravest of the brave, but the fact that each on a certain occasion played the craven is no warrant for anyone similarly situated to go and do likewise. No one questions Peter's goodness, but he denied his Master before the Pentecost, and conducted himself on one occasion after that event as to call forth a sharp reproof from his brother Paul. No, no ! the doing of a thing by a good man is no justification of it unless it is good in itself, and only affords another melancholy proof that "the best of men are only men at best."

But while it is admitted that men of excellent moral character use the weed, it is none the less true that their moral sense has been impaired thereby. The perceptive powers are not capable of clearly perceiving the difference between right and wrong, for an appetite has been established whose despotism

influence over the mind and heart vehemently urges, and, we may say, compels the understanding and will to obey its behests. Hence, when the Tobacco user is appealed to to abandon the practice on the ground of its moral wrongness, it is difficult to reach his conscience through the opposition offered by this unnatural appetite. This will not allow him to give serious attention to the proofs presented, but will keep it constantly employed in contemplating the importance of the gratification afforded in seeking for arguments to defend his conduct, or for evasions and subterfuges from the force of evidence.

On this point the evidence is clear, strong, and unanswerable, and that it tends to weaken all the moral powers and eventually to destroy some of them is the opinion of those who are the most competent to judge. "When public attention shall be fully awakened to this subject," says Dr. McAllister, "innumerable instances will be found where drunkenness has followed as the legitimate consequence of using Tobacco. Smoking has, by producing dryness and thirst, in many instances been the sad precursor of the whiskey jug and brandy bottle, which together have plunged their unfortunate victims into the lowest depth of wretchedness and woe." "I am confident," says Dr. Agnew, "the pernicious effects of Tobacco are second to none produced by the combination of all the luxuries and poisons by which custom and effeminacy have enslaved us, the use of spirituous liquors alone excepted." "Smoking and chewing," says Dr. Rush, "by rendering water and other simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits; hence the practice of smoking cigars throughout our country has been followed by the use of brandy and water as a summer drink." And we all know this to be true. Look at the idlers on street corners, at the frequenters of taverns, at the patrons of vice generally, and it is safe to say the great majority are users of the weed, and from these classes come our criminals who fill our prisons and corrupt our youth.

6. Again, *Consistency* requires that I should be an abstainer from the use of Tobacco. If precept is good, example is better; and I must see to it that the retort, "Physician, heal thyself," does not apply to me. It sometimes happens that temperance lecturers grow wonderfully eloquent in their denunciation of the drinking usages of society, and hold up the drunkard to ridicule, who are themselves slaves to Tobacco, and who cannot be persuaded to give it up. To be consistent, if I ask you to abstain I ought to do so myself, and unless I do, I discount my teachings and discourage you. I have never used it myself in any form whatever, I never saw anything in it to admire, and have never given it any countenance at all; but if I had, I feel it would be my duty to give it up, if by so doing I could induce others to do the same. "Never use such language again," said a Christian father to his son, whom he had heard using some wicked words, and kneeling down with him prayed God to forgive and help him. That father was a smoker, and when, some hour or so after praying with his boy, and telling him to follow his example, he took out his pipe, and the child, anxious to regain the parental favor, asked for "a little Tobacco to do like papa," he saw the inconsistency of his conduct, and said, as he took the child in his arms, "I have done wrong in this matter, I will never smoke again." And, suiting the action to the word, he threw all into the fire, and for the sake of his innocent little ones abandoned its use forever.

My dear friend, is there not among your acquaintances some one addicted to the use of strong drink whom you would like to save from ruin? You have spoken to him about it, have warned him of his danger, and have assured him of the interest you feel in his welfare. For some reason your efforts have so far failed. He does not improve; indeed, is growing worse and worse. Has it ever occurred to you that your efforts have been neutralized by the fact that you were as great a slave to the pipe as he was to the bottle. Perhaps he never told you so, but beyond a doubt he thought so, and had you known how

he despised you for giving advice you were not prepared to act upon, you would have hung your head for very shame. I have known many who could lecture and say very hard things about "the poor drunkard," whose breath proclaimed them the slaves of tobacco. No smoker or chewer should insult our intelligence or outrage our sense of propriety by lecturing on temperance, and the sooner that temperance organizations recognize the fact the better for all concerned. And if you, my friend, hope to be successful in your efforts on behalf of the party above referred to, you must be willing to act on principle, make the necessary sacrifices, throw away your pipe, cigars, and tobacco, and, with clean hands and a pure breath, make your appeal, and thus, backed up by example, your chances for success will be immensely increased.

7. Again, I abstain from the use of Tobacco on *Religious Grounds*. While I set up no standard for others in this matter, while I unchristianize no one for pursuing a different course, and am prepared to make due allowance for the force of habit and the influence of surroundings and associations, I am free to say, with my light on the subject, it would be sinful and wrong for me to indulge at all. For the money wasted I feel God would hold me responsible. To run any risk of injuring my body would be pleasing myself where I could have no claim on the Divine presence and protection. If I lightly regard the opinions, and even the prejudices, of my best friends, and do things which displease and grieve them, I violate the requirements of Christian courtesy, and act contrary to the example of that Saviour who "pleased not himself." Self-denial is enjoined upon me in terms too plain to be misunderstood, and the genuineness of my religion is tested by my willingness to do whatever is required. And even if it were lawful for me to smoke and snuff and chew, and the practice do me personally no harm in body or in brain, yet, knowing that others are injured by it; that it fosters extravagance, waste, and idleness; that it tends to the creation of an unnatural appetite; and that multitudes

began a career of dissipation when they began to smoke, I cannot become a party to a practice that has so little to be said in its favor. I must have nothing to do with it.

Perhaps you wish a "Thus saith the Lord" for what I have said. Allow me to say this is not necessary to a command, nor a "Thou shalt not" to a prohibition. Principles rather than proof texts are to be our guide in regard to vices not known in Bible times, and by results we are to determine the character of causes. I do not think Jesus would have used tobacco had it been in Judea in his day as it is in our country to-day, nor have I any reason to suppose that Moses, David, Elijah, Daniel, or Paul would. In all that was good in them it is my duty to imitate, and so far as possible seek to reproduce their excellencies in my life and conversation. My position is an impregnable one; from it no arguments can drive me, and apostolic precept endorses it in the words, "If meat make my brother to offend, I will eat no more while the world stands." Multitudes of good men everywhere take their stand on Paul's platform, and in a spirit of self-sacrifice deny themselves in order to be helpful to their weaker brethren. Men of weight and standing in the various walks of life have lifted their voices and used their pens against it. The Methodist Church has always opposed it. The Reformed Presbyterian Church will ordain no man as minister or elder who uses it, and the Christian sentiment of the age is against it. Such testimony with me has great weight, and when I am in doubt as to the propriety of any course, I always feel like asking what is the opinion of the wisest and best of men on the subject.

I am aware that this is not an infallible test, for the church has not been right in all her conclusions, nor even good men always to be believed. But at least they are entitled to respectful consideration, and ought not to be rejected without proof. In this case the probabilities are in our favor, the proofs are on our side, and the conviction grows deeper and stronger day by day that it is an evil and must be grappled with. If it be true

that it neither benefits body nor brain; that it renders me offensive to those with whom I must meet and mingle; that its tendencies are not conducive to sobriety; and that it gives occasion to the enemies of my Master to speak against the purity of his church and the piety of his people; if all this is true, then there is nothing left me to do but to abstain. And believing, as I do most firmly, that it promotes no man's spirituality, renders him no help in the battle of life with the world, the flesh, and the devil; furnishes a weapon for the use of the ungodly which they are only too ready to make use of, and that I cannot carry it to the throne of grace and ask upon it the blessing of my Father and my God, there is only one consistent course open to me, and that is entire abstinence; and if such a course is right and proper for me, it certainly cannot be wrong for you.

Perhaps you will seek to justify your use of the weed, as many others have done and still do, because certain medical men whose professional standing is high, and whose influence in the community is great, are users of the weed also. I regret very much indeed that such is the case, but it does not follow by any means that their practice is in accord with their opinion. Ask these men to give you their own views on the subject, and I venture to say that nine out of every ten who use it will advise you not to do so. Various reasons can be given for their seeming inconsistency. Some acquired the habit when mere boys, and it has grown with their growth, and strengthened with their strength, until it has obtained the complete mastery over them, or at least they think so. Some have been recommended to use it for one cause and some for another, and despite their better judgment they have done as directed. But as I have never yet met a father who used it himself who advised his boys to imitate his example, there are few, if any, physicians to be found to-day among those whose opinions are entitled to any weight who will advise a young man to take up this dirty and disagreeable practice.

Possibly you may point me to the Rev. Mr. Blank, who is a personal friend of mine, a man of unquestioned piety and undoubted ability, and ask me how I am to account for his conduct. Has he not read about this matter, and is he not competent to reach right conclusions concerning it? Is he not conscientious, is he not seeking to do good, and would he indulge in any practice that would weaken his influence over those to whom he preaches the gospel of Christ? Does he not faithfully warn his hearers to avoid not only evil, but even the appearance of evil, and if the use of Tobacco is what you represent it to be, can it be possible he would be a party to the countenancing such a wrong? My dear friend, I cannot believe you are sincere in putting forth such an excuse, for you know as well as I do that such an argument amounts to nothing. Practices you admit to be wrong could be defended in this way; therefore I hardly think you will press it. I know the gentleman you refer to, know something of his antecedents, and know, too, what his own private opinions about the practice are, as well as the opinions of several others who unfortunately for themselves, as well as for those who may be led astray by their example, and there is not a man of them who would recommend it as a right and proper course to be pursued by our youth.

I was delighted to hear some time since that you had connected yourself with the church, and had publicly announced yourself a disciple of the Great Teacher. Having done so, your position is one of not only high honor and exalted privilege, but also of grave responsibility. Implied in your profession is a pledge to "renounce the devil and all his works, the pomps and vanities of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them." As far as it would be possible for you to do so, you engaged to be a follower or an imitator of the Saviour, to do what He would have done or avoid what He would have avoided had He been in your place. All this

you are required to do not only by implication, but also by express command, and from these obligations no power on earth can absolve you. As already stated, were the Master now with us, no one supposes He would favor the practice—the mere mention of such a thing awakens strange emotions, and to associate that Name with Tobacco is a something from which we instinctively recoil—and yet you and others, who are supposed to be seeking to please Him in all things, and to take Him as your pattern, do daily what you believe He never would have done. I, therefore, cherish the hope that, looking at the matter from this standpoint, you will at once do what conscience urges.

In conclusion, let me urge you to give it up at once and forever. To do this will be no easy matter, and it will require no small amount of nerve to enable you to do so. Battles as fierce as those of Waterloo and Sedan will have to be fought, for life-long habits are not easily laid aside. When a tippler takes the pledge the struggle begins. The rash word often rises to the lips of the man who once was a profane swearer. Evils too long indulged in have too firm a grip to be thrown off without earnest effort. This is no exception to the rule, as too many can testify to their cost. Failure after failure has followed the resolves of not a few, and after a temporary abstinence have gone back again to their old ways. George Trask's advice is, "Don't *try* to give it up, for *trying* is not *doing*, but *give* it up." Give it up understandingly. Give it up in the fear of God and in the strength He imparts. Concentrate the whole man upon the resolve, and give it up at once and forever, and in solemn appeal to heaven say, "Live or die I will serve this master no longer." Place an impassable barrier between you and this idol, and give it up as you have the dead. You can conquer, you will conquer, the grace of God is all-powerful; divine help will be given you, and placing the pipe beneath your heel you will be able to rejoice in a perfect freedom.

I leave the matter with you, asking for it your calm and thoughtful consideration, and trusting soon to hear that you have embraced the principles and joined the ranks of the Anti-Tobacco Society.

I am, yours very truly,

ROBERT WILSON.

TOBACCO.

BY

MISS LAURA BIGNEY.

Tobacco is so largely produced in the East that an eastern origin has sometimes been claimed for it ; but Alphonse de Candolle, after considerable research and a thorough study of the subject, finds no satisfactory evidence that it was cultivated or used before the discovery of America.

In the month of November, 1492, when Columbus discovered the island of Cuba, he sent two sailors to explore, who, on their return, reported many curious discoveries, one of which was that the natives puffed smoke from their mouths and noses. On their return to Europe they asserted that they "saw the naked savages twist large leaves together and smoke like devils." The impression the first sight of this habit, which is now so common in every city and town, made upon those civilized Europeans was evidently not a favorable one, as they compared the smoking Indians to devils. Since then little or no improvement has been made in connection with the use of Tobacco ; men have simply followed the example of those naked savages whom the discoverers of America saw snuffing, chewing, and smoking like "devils." Tobacco-using is a barbarous practice in its fullest sense, for the implements of its use and all the different modes of taking it originated wholly with the barbarians, who roamed like wild beasts through the forests of America. History gives us no hint as to how the savages learned the use of this weed.

Tobacco was first brought to England in 1586 by Sir Francis Drake, Sir Walter Raleigh, and Ralph Lane. Sir John Hawkins is also credited as having introduced it to that

country in 1565. The first European cultivation of Tobacco took place in Portugal in 1520. It was raised in France in 1572, and Catherine de Medici, having acquired a taste for it, the plant was for a time called *herbe de la reine*. Its cultivation rapidly extended to other parts of Europe and to Asia. However, the world was not conquered by this pernicious vice without a struggle. In many instances kings and others in authority placed every obstacle in the way of its introduction and propagation, checking its culture by severe laws, and imposing penalties upon those who used the weed. By a law of 1660 its production in England was restricted to a very small quantity for medicinal purposes; this law still remains in force. The first settlers in Virginia, finding ready market for Tobacco in the mother country, engaged in its cultivation, but in 1610, when there were only 351 persons in the colony, a law was passed forbidding the neglect of food crops in its favor. In Switzerland all users of Tobacco were punished as criminals. In Persia the laws against Tobacco-using were so severe that those who were slaves to the habit were obliged to flee to the mountains. Pope Innocent XI issued a bull of excommunication against all who used Tobacco. In Russia the laws against Tobacco-using were very stringent. The punishment for the first offence was a severe whipping, cutting off the nose for the second, and loss of life for the third. History tells us of several persons whose noses were amputated in public for the second offence. However, as the years rolled on, kings and rulers themselves became devotees of the weed, so their opposition has been withdrawn.

Tobacco is the dried and prepared leaves of *nicotiana tabacum* and other species of *nicotiana*, a genus of the nightshade family. Jean Nicot, a French ambassador to Portugal, who sent seeds from Lisbon to France, gave his name to the genus. The common name, Tobacco, it is generally believed, comes from Tobago, the island where the plant is supposed to have been first discovered, or Tabacos, the native term in Santo

Domingo for the tube or pipe through which the smoke was inhaled. It is almost impossible to make the soil too rich for this most exhausting crop; and it has been predicted that the valley of the Connecticut will be blasted by it, and become as barren as the old Tobacco fields of Virginia and Maryland. Its cultivation and preparation for market, which include sowing, transplanting, worming, pruning, topping, suckering, cutting, housing, drying, stripping, banding, conditioning, bulking, and pressing, require the closest attention and the most laborious work.

America exports large quantities of Tobacco to Great Britain, Germany, West Indies, South America, Belgium, Holland, Portugal, the Mediterranean, Africa, Australia, China, and India. It is also largely produced in several of these countries. The far-famed Shiraz Tobacco, a native of Persia, is now being raised along the valley of the Jordan, and grows luxuriant upon the fertile hills of Latakia—the ancient Laodicea—from which place it is extensively exported to various parts of the Levant, England, and France.

The annual expenditure on Tobacco in the United States is reckoned at \$256,500,000. The revenue derived from its importation into Great Britain in 1886 amounted to £9,298,990 sterling. The quantity smuggled into the kingdom, it is said, during the same time would, if legitimately handled, have increased the revenue to fully \$60,000,000.

Startling sums are swallowed up in the yawning gulf of this injurious luxury. The city of New York is accredited with puffing away \$25,000 daily in cigar and cigarette smoke alone. Yet this sinks into insignificance compared with some European cities. Hamburg, it is believed, takes the lead among the cities of civilization for its consumption of Tobacco. This is not strange when we consider that from the time (about 1720) when Frederick William I. started his Tobacco club until recently, every school-boy in Germany has been early taught to love Tobacco, and to persist in its use till his dying day.

An authority states that for every \$8,000 expended for bread in New York city \$10,000 are spent for Tobacco, which all scientists assert contains no nutritive qualities and passes into the blood unchanged. This vile weed costs the people of America more than is spent for the purposes of education. Merely the cigars consumed in the United States cost more than all the common schools and more, some assert, than all the breadstuffs. Adding to this the labor of nearly two millions of men employed in its culture and preparation for use, also the immense quantities of fertile land used for its cultivation, one can comprehend in some degree the cost of this most useless habit. Says the N. Y. Times of 1871: "The great grain-growing interests may be thought to figure to poor purpose in the list of foreign exports when it is known that we smoke up in Spanish cigars the whole export of wheat, and drink down in French cognac the entire export of Indian corn."

The vile weed is one of the chief incentives to the vice, misery, and wretchedness that afflict our land, and is not only a co-partner with intoxicants, but the root of intemperance. A great man once remarked that Tobacco was the devil's pillar of cloud by day and of fire by night, that was leading thousands of young men and boys away from the Promised Land instead of into it. The youth of America are cursed by no one thing as much as by cigarettes. All over the land children are seen with these miniature cigars in their mouths. So many little fellows think it is one of the most glorious testimonies and prerogatives of manhood, and that they are very much advanced towards that exalted condition if they can but smoke like father. They find it a nauseous and difficult task at first, and are obliged to smoke secretly; but there is a spice of romance about it to their minds which fires the emulation, and they resolve to master the difficulty. The deleterious qualities of the drug may be perceived from the first attempts to smoke being followed by giddiness, nausea, and depression. The great increase of smoking among boys is one of the most alarming

tendencies of our time. Not only do children smoke, but they chew the poisonous narcotic. A clergyman states that not long since he was stopped on the street by a boy of very diminutive stature, who said, "Mister, give me a chew of ter-backer, will yer?" Also, that he knows of several boys under five years of age who cry for Tobacco, one of whom has been chewing for two years. A few days ago a lady noticed a whole family engaged in smoking—grandparents, parents, children, even the baby-girl of four summers, who, with a long clay pipe between what might otherwise have been her cherry lips, was puffing away as if she had had the experience of her grandsire of fourscore. Boys and young men are naturally imitative and full of emulation, and are in special danger of contracting the pernicious habit. Elderly persons rarely begin to smoke, because the temptation is not so great, and because the judgment is more intelligent and better able to control the individual deportment.

Strong men may not be conscious of much harm arising from the practice, but they will find out in the end—they will find out in dyspepsia, indigestion, epilepsy, apoplexy, in loss of mental and physical vigor, in accelerated old age—what a daily dose of narcotic poison has done for them. Eminent physicians declare that the majority of Tobacco-users do die of Tobacco poisoning; that death as surely results from chronic as from acute poisoning, though the full effects may be delayed for years. A man whose life is shortened three, or six, or a dozen years by Tobacco-using, is killed by poison as truly as though he died instantly from the effects of an overdose.

The poisonous nicotine partly contracted in the adult smoker by the resisting forces of his maturer constitution, takes hold of the forming tissues of the young, and weakening them, takes the pink flush of health from the cheek, damages the functions of the body, takes away the healthy appetite for plain food, and creates a very unnatural thirst, which will hardly be satisfied with anything short of alcoholic drinks.

Chemists assert that nicotine is the essential principle of Tobacco, and that nicotine is a deadly poison. The Dublin University Magazine, referring to the opinion of the medical profession and eminent chemists, says: "So far there is no controversy. All are agreed as to the deadly nature of the (Tobacco) plant. There is no dispute as to the poisonous action of nicotine." "In a single cigar there is sufficient nicotine, if administered pure, to kill two strong men."

Physicians declare that two or three times the amount of medicine is required to produce the desired effect on a smoker that would be necessary for a non-smoker, and that the latter is less liable to contagious diseases and more likely to recover from sickness or accident than the former. Though not generally known, it is a fact that delirium tremens may be caused by indulging excessively in narcotics. The death of that great soldier, who three years ago was laid away in Mount McGregor, has made known to the public, the fact long known to medical men, that lip and tongue cancers are caused by the use of Tobacco.

Oculists recognize a form of blindness known as Tobacco amaurosis, which is often attended by actual atrophy of the optic nerves. Smoking frequently causes diseases of the ear and deafness. In smoking, especially cigarettes, the smoke is often blown through the nose, and at the same time enters the eustachian tube. Tobacco-smoke is laden with minute particles, which gain access to the middle ear and irritate its lining membrane. The continuance of such an irritation gives rise to a chronic inflammation of the middle ear. The partial loss of taste and smell frequently observed in habitual smokers, or "the characteristic want of sensibility in the mucous membrane of the throat and nose of smokers who suffer from chronic angina, is due to the benumbing influence of Tobacco," asserts *Annal des Maladies de l'oreille*.

Tobacco is a poison similar to opium and hasheesh, acknowledged poisons, and makes one smaller in size, feebler in mind,

and leads to bad habits which ruin body and soul for time and eternity. The fact that it is a powerful sedative accounts for the boy who uses it becoming indolent—lolling about or hanging around street-corners when he should be at work, thus getting into bad company. “Evil habits like evil men go in company.” A great American statesman once remarked, “I don’t say that every smoker is a blackguard, but I will give you a white blackbird for every blackguard you can show me who isn’t a smoker.”

Chewing is worse, if possible, than smoking, for it introduces into the veins a deadly poison. Every mouthful of Tobacco-juice contains a certain quantity of nicotine, which is a virulent poison. If enough Tobacco could be eaten, death would at once follow. Fortunately men do not chew Tobacco in sufficient quantities to produce death at once, but it does in time if used excessively. “Spit a mouthful of Tobacco-juice,” says Dr. Deane, “into the mouth of some small animal, and it will die.” Tobacco-chewers may think that they do not swallow the juice, but they do swallow some, and more than they think. Besides, the glands of the mouth absorb more or less of the juices which touch them, very much as a sponge absorbs water. Every drop passes into the blood unchanged, and poisons the system, weakens other functions, thus rendering the body liable to disease, and increasing the likelihood of insanity and premature death.

Public opinion, under the progress of scientific investigation, is rising in intelligence in regard to this evil. In many schools the children are taught to abstain from narcotics. Military and naval academies, also many colleges, prohibit the use of Tobacco among their students. An article in one of the leading American reviews on Bayard Taylor concludes thus: “Mental labor is not hostile to health and life ; but I am more than ever convinced that a man who lives by his brain is of all men bound to avoid stimulating his brain. In this climate to stimulate the brain with alcohol and Tobacco is only a slow kind

of suicide." "I would say to every young man in the United States, if I could reach him, 'If you mean to attain one of the prizes of your profession, and live a cheerful life to the age of eighty, throw away your dirty old pipe, put your cigar in the stove, never buy any more, become an absolute teetotaler, take your dinner in the middle of the day and rest one in seven.' 'The New York Times, in speaking of smoking, says: "One of the worst effects is the provocation of an appetite for liquor, which, indeed, is not confined to the young, but which grown-up persons are better able to manage. When boys drink to excess they are almost invariably smokers; and it is very rare to find a man over fond of spirits who is not addicted to the use of Tobacco. Men who want to give up drinking usually have to give up smoking at the same time, for they say that a cigar or pipe generally excites a desire for liquor very hard to control."

Some years ago the German government, becoming anxious about the effects of Tobacco on the physique of the soldier of the future, undertook to limit this growing evil, and ordered the police to arrest all boys found smoking under sixteen years of age. According to reports resulting from government investigation, the non-smokers who attended the polytechnic schools were decidedly superior in general scholarship and mental vigor. Though German boys dare not smoke, nearly all German men smoke. The trouble is, that their prohibition stops too soon, before the boy's habits for life are formed. If it extended to later years it would be more effectual.

A scientific congress at Strasburg decided, if possible, to ascertain the cause of the many sudden deaths said to arise from diseases of the heart. Sixty-five cases were made the subject of a thorough post mortem examination, only two of which were found to have been caused by heart disease, nine had been caused by apoplexy, and forty-six by congestion of the lungs. The article which reported concluded thus: "The causes that produce congestion are cold feet, going suddenly

from a close room into the air, especially after speaking, etc. But one of the signal causes for congestion of the lungs is the decreased action of the heart by the use of Tobacco." Investigation in France, some years ago, traced a whole train of nervous diseases to this practice. But we need not go to Germany or France for information.

A noted physician, Dr. Beach, says (*American Practice*): "Tobacco is an actual and virulent poison. One drop of the chemical oil applied to the tongue of a cat produced violent convulsions and caused death in one minute. A thread drawn through a wound made by a needle in an animal killed it in seven minutes." "Smoking and chewing Tobacco causes the saliva to be spit out which should be swallowed for the digestion of the food; and so saturate the tongue and mouth with Tobacco-juice as to vitiate the saliva that remains, which in this poisonous condition finds its way into the stomach, fixing its deadly grasp upon the organs of vitality, gradually undermining the health, and sowing the seeds of disease, which are sure sooner or later to take root and spring up, carrying away its victim to an untimely grave. The use of Tobacco in many instances causes indigestion, dyspepsia, epilepsy, apoplexy, cancer, scrofula, and many uncomfortable and alarming symptoms."

At a recent meeting of the Narveau Medical Society Dr. Drysdale made some remarks on the subject, founded on the observation of about two hundred cases of smoking among out-patients of the Metropolitan Free Hospital. He stated that all these cases proved that Tobacco-smoking was much opposed to nutrition, and that it was consequently one of the most injurious habits which the human race had in recent times contracted. From his own experience he would say that there were no perfectly healthy persons who smoked.

Dr. Brown, an eminent physician, says: "The use of Tobacco produces a dryness and huskiness of the mouth, thus creating a thirst which, in many instances, is not satisfied with

anything short of alcoholic drinks. In this way is laid the foundation of drunkenness."

Dr. Gunn, in his *American Medicine*, says: "I regard the use of this narcotic in smoking, chewing, and snuffing as dangerous and greatly destructive to the constitution, and obviously injurious in its effects on body and mind. Is it not a fact that consumers transmit to their offspring a perverted appetite, which becomes more and more intense? Are not the physical sins of the parents visited upon the children? Are not many of the ills and much of the disease by which we are afflicted the result of using Tobacco? Tobacco is well known to be a vegetable poison. A few drops of the essential oil will kill a strong man. The smoking and chewing of it, by rendering water insipid to the taste, disposes very much to the stronger stimulus of ardent spirits. My candid opinion is, that the use of Tobacco is the greatest obstacle existing to the progress of temperance, and never will this cause triumph, never will alcoholic drinks cease to be used as a beverage until Tobacco ceases to be used as a luxury."

Dr. Pidduek, in the *London Lancet*, in 1856, says: "In no instance is the sin of the father more strikingly visited upon the children, than in the sin of Tobacco-smoking; the enervation, the hypochondriasis, the hysteria, the insanity, the suffering lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Dr. Willard Parker, of New York city, says: "It is now many years since my attention was called to the insidious but positively destructive effects of Tobacco on the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manufacturers come under my care in hospitals and in private practice, and such persons can never recover soon, and in a healthy manner, from cases of injury and fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true of those who chew or smoke."

Dr. Munroe asserts that every eminent physician and surgeon, both in Europe and America, who, during the last three hundred years, has investigated the effects of Tobacco upon the human system, has uttered strong language against its use. Such able authorities as Abernethy and Sir Astley Cooper gave their verdict against it. The British Medical Journal mentions a physician of repute who carefully examined thirty-eight boys whom he observed smoking, and found in all disorders of the circulation and digestion, in many, serious symptoms of disease, and more or less craving for strong drink.

In the Massachusetts State Hospital, in 1843, there were eight cases of insanity produced by the use of Tobacco, and four cases in the Pennsylvania Hospital in 1849, also produced by its use.

J. C. Gunn, M. D., says: "Tobacco has spoiled and utterly ruined thousands of boys; inducing a dangerous precocity, developing the passions, softening and weakening the bones, greatly injuring the spinal marrow, the brains, and the whole nervous fluid. With very few exceptions every drunkard is a Tobacco-user, for the hankering of the one generally leads to the other; and sooner or later, step by step, those stimulants destroy health, physical, moral, and intellectual."

As the result of extended professional experience and observation, Mrs. Dr. Lozier affirms that the families of those who use Tobacco are more subject to the class of diseases termed "nervous" than those of non-users; that she recalls a great number of instances in which the suffering of women and children from headache and feeble circulation was attributable to Tobacco-smoke; that thousands of children are dwarfed intellectually, morally, and physically, if not killed outright, by father, brother, or some friend who poisons the air with nicotine. A lady whose husband indulged in this luxury brought into the world several apparently healthy children, which, though tenderly cared for, pined away and died in infancy, the cause being a mystery to the physicians. By and

by a baby came that lived longer than any of the others, and the parents' hearts beat high with hope. But soon it began to droop, and the mother, nearly wild with grief, fled to the seaside in hope a change of air might restore her darling. The little one grew healthy and bright, so the mother returned to her home, when it began to droop as before. Again she went to the seaside, when it grew strong and well. Soon after going home the child showed alarming symptoms as formerly, and the physicians took the case in hand. The father had been detained at home while the mother had been away with the babe; and on investigation it was found that the nicotine in the atmosphere of Tobacco effluvium which surrounded the father had caused the child's illness and probably the death of their other children.

Much more evidence could be summoned, but other points must be considered.

The use of Tobacco is not only an injurious, but an uncleanly, unseemly, unnecessary, unpleasant, offensive practice. Cleanliness and Tobacco can no more be brought together than the North and South Poles. The smoker is a public nuisance, from which delicate nostrils turn in disgust. His presence is a repugnance—a vile insult to health and decency, whether he is a stylishly dressed fop, genteelly fingering his highly perfumed cigarette, or one of the more advanced order with his foul-fumed old pipe, steeped in the quintessence of the vile weed. “Indifference or apathy with regard to the comfort of others,” says the *London Times*, “is one of the most remarkable effects of Tobacco. No other drug will produce anything like it. The opium-eater does not compel you to eat opium with him. The drunkard does not compel you to drink. The smoker compels you to smoke; nay, more, to breathe the smoke he has just discharged from his mouth.” An old gentleman, who is very fond of music, recently asked a young lady to play for him. Though he seated himself some distance from the piano, the odor of Tobacco on his breath disturbed the sweet, balmy

air, and sickened the maiden so that she thought she would fall to the floor. As she was anxious to please the old gentleman, she played a few minutes longer, when, finding herself about to faint, she rose and, holding on to the furniture to keep her from falling, reached the door. That day she could eat nothing, and for several days the thought of Tobacco at meal-time took away all appetite for food, and made her feel faint and sick. A lady from the country started for Boston to do some shopping. On the cars a gentleman occupied half the seat with her. Part of his time was spent in the smoking car and the rest with the lady. When she arrived in Boston she was sick, and had to call a physician, who informed her that she had been made ill by Tobacco. She paid her doctor's bill and went home without doing her shopping. Other ladies say they cannot go to Boston to do business on account of the Tobacco-smoke in the streets. In fact many ladies avoid certain streets in some of the towns of our Maritime Provinces on account of the ever-present fumes of Tobacco. It pollutes the very earth and atmosphere of America. The papers recently reported two cases of serious burning—of a young lady and a child, whose clothes had been set on fire by cigar stubs thrown upon the sidewalk, adding that the aggravation of the case was only increased by reflecting that it could not have been the smokers themselves who were burned.

The New York Witness says that all use of Tobacco under the age of twenty-one should be prohibited, and that especially should this prohibition be enforced in case of all who attend schools or colleges sustained in whole or part at public expense.

Joseph Cook, in one of his "interludes," remarked: "I have no patience with the low white's mouth disease, which is the name I give to the habit of chewing and expectorating Tobacco. I must say that if I had a dog that had the habit of chewing and expectorating Tobacco, or even smoking it, here, there, and everywhere, I should shoot him."

"But it is such a luxury to sit down of an evening to a quiet pipe. It soothes the brain, and one feels so much better after it," some one pleads. Some say they cannot sleep unless they have first drank so much liquor, or eaten so much opium. Does that justify the drunkard or the opium-eater? The smoker puts his body in an unnatural state, and when he is tired rest will not come by resting, so he gets it as the one who uses opium, by injuring his body. The man who never smokes is less tired, and can read, and speak, and write better in the evening than if he smoked. No doubt there is a certain kind of coarse pleasure in smoking—but is it good for one? Why cannot a man, like his hard-working wife, enjoy a quiet evening without a pipe?

Smokers are selfish. Though they know that they are annoying people they will indulge, generally beginning to smoke anywhere, no matter how other people feel. Sometimes, it is true, they are thoughtful enough to ask if one has any objections, fully expecting the answer, "None whatever," though they know one has objections but does not care to be so impolite as to say so. In this way many, who have not courage to stand out against this evil, are made to sin, to tell falsehoods.

Smoking brutalizes the feelings, destroys good desires, self respect, common decency, tenderness, and kindness. Some time ago, while visiting at the elegant home of a lady now deceased, her young husband came into the room and, asking to be excused, threw himself on a sofa and lit a cigar. "Do stop smoking, Charlie," pleaded the poor wife, "the smoke makes me cough." The lady had consumption, and a violent fit of coughing would bring on a fatal hemorrhage; but the young man, who loved his wife, and is regarded as pleasant and kind-hearted, kept on smoking, notwithstanding the invalid's repeated requests and protests. He was aware of the dangerous condition of his wife's health, but could not understand how cigar-smoke, which was so pleasing, could be so offensive to

another. He had grown up in the filthy habit of spitting and blowing smoke in the faces of all near him, ladies included, and he did not seem to comprehend that it was altogether unbecoming to anyone pretending to kindness of heart and good manners. Had his wife, on his daily return from business, put her mouth up to be kissed with the stains of Tobacco-juice on her lips, and a quid tucked away in her cheek, he would have turned away from her with unutterable disgust; and yet women are compelled to submit to these abominable, loathsome things without murmuring.

The smoke of a cigar is stifling, and the pools of nasty Tobacco-juice, which a smoker leaves at intervals in his wake, are anything but pleasant to look at, to say nothing of having to wade through, or sweep a dress over them. On trains, in street cars, in public halls, and even in churches, the same nuisance abounds, for no place is too sacred for its unclean presence. Often when we see those sallow, dried-up looking, sleepy, watery-eyed slaves led out by their masters (dirty pipes or cigars) into a car provided for them apart from the respectable company of refined ladies and gentlemen, we cannot help thinking that it would be a good thing for humanity if they were treated like lepers and banished for life.

Then look at the money spent for this indecent, filthy, disgusting, degrading, injurious, and, therefore, wicked practice. "Strong language," you say. Would that it were stronger, for no language is strong enough to set forth this noxious habit. Look at the expense! Five cigars a day, which is a moderate number for an habitual smoker, would amount to \$91 in a year, if the poorest cigars, the five-cent ones, be used. If the ten-cent ones be used, nearly \$200 vanish in smoke in fifty-two weeks. If twenty-five-cent Havanas be indulged in, \$455 are annually spent for this luxury. The man who has used even the cheapest kind during the past twenty years has puffed away in Tobacco-smoke a handsome residence and spacious grounds, while he and his family are, perhaps, living in small,

close rooms on the third flat of a tenement. Only think of the people of the United States spending over \$250,000,000 annually for cigars and Tobacco in other forms. Then add to this the waste of time. Many men confess that they spend three or four hours daily drawing smoke into their mouths and puffing it out again. How much it costs to demoralize men through this single drug, thus filling poor-houses, prisons, work-houses, lunatic asylums, hospitals, and graveyards, and burdening industrious, non-smoking, temperate men with unjust taxation. According to Dr. Coles, the American Church annually expends \$5,000,000 for Tobacco and less than \$1,000,000 for the conversion of the world. If the money that is spent in polluting God's atmosphere with the stench of offering to the god of a self-formed, depraved appetite, were given to the Christian churches, how soon would the world be flooded with the light of the glorious gospel of the Son of God. Is it wise or Christ-like to give support to a custom which so powerfully counteracts our efforts and absorbs to so great an extent the means which we so greatly need to evangelize the world? How would the Holy Jesus or the beloved disciple have looked chewing quids of Tobacco or smoking! Could Christians be brought to see it to be their duty to give up using this poison, and to work for its banishment, because of personal injury, because of injury to their children, because the law of charity to those who are not so firm of nerve or so resolute of purpose demands that we should abstain from whatever jeopardizes souls—and surely it is not necessary to stop here to prove that the intemperance which springs from its use is daily leading thousands down to the chambers of death—how soon would the mighty river of intemperance be at a low ebb! A gentleman in the fertile valley of the Connecticut recently refused to rent his farm because he understood Tobacco was to be raised on it—an instance of moral courage to be extolled.

The Anti-Tobacco Association has set in motion an influence that in time must be felt in every home. The man who ridi-

cules the "fallacies" and "follies" of the movement must include in his sneer some of the best intellects and greatest men of this and former ages. Sir Isaac Newton, when asked to smoke, said: "I will make no necessities to myself." The great Edward C. Delevan, in a letter to the members of Congress, says: "Prohibition of the sale of intoxicating drink, as a beverage, as also of Tobacco, would, in my opinion, not only be humane, but the true policy of governments."

As the article is emphatically thrown down, we think we can bear the exclamations, "Fanatic!" "Enthusiast!" "Impossible!" "Men would never listen to such a preposterous proposal!" "As well try to stop the thunderings of the mighty Niagara." Not so fast, good brother! How was the first Reform Bill treated, how the bill for the repeal of the Corn Law, and that for the abolition of slavery? They said it was exceedingly dangerous to free the slave, for he would deluge the West Indies with blood. Large sums would have to be paid to the master. Scripture was used to support slavery. It was impious to denounce slavery, for Moses legalized it, and Paul sent a fugitive slave back to Philemon. For a score of years Willberforce fought against this traffic in human blood, and the result is well known. We boast of our grand glorious age of purity of morals and religion, and smile at the vagaries, eccentricities, and absurdities, or are horrified at the hollowness, ignorance, superstition, and gigantic wrongs which loom darkly out of the past. But are we perfect?

"O, wad some power the giftie gi'e us
To see oursel's as ithers see us,
It wad frae mony a blunder free us,
An' foolish notion."

Has not our age defects? Though more progress has been made during the past one hundred years than in the preceding one thousand, are we not yet very imperfectly civilized? Another age will test the value of this. The present has

sprung from the past, and will develop the future. Of what use America, with its population of 70,000,000, has been to the world will be a question for the future to settle. All legislation looks to future good as well as to present well-being. We only ask statesmen to look carefully at the facts, and do what men should to arrest an evil now assuming proportions so vast that if not checked will in time sink ours as low as the most degraded nations of the earth.

Canon Farrar recently remarked that a national sin was a national peril, for he knew of no single instance in all history, from its beginning, of any nation, conscious of its vice, clinging to its vice, refusing to give up its vice, which had not in the end perished of its vice, and this luxury is surely a national sin.

The only legislative remedy for the evil is a law prohibiting, not only the sale, but the cultivation of Tobacco. It is much easier to suppress an evil than to regulate it, for regulation does not regulate, but prohibition does prohibit.

Of course there are many sophistical arguments against the right of prohibiting Tobacco, simply because it will deprive many of a luxury and of an article on which a large profit is made, for no article of trade, excepting intoxicating drink, produces so large a percentage of profit as Tobacco. Many, in view of the admitted wrongs to individuals, and the burdens and taxes upon the public, will say that to banish it will be to banish personal liberty. Now, liberty is defined as "the power of doing whatever is not injurious to others; the exercise of our natural rights, bounded only by the rights which assure to others the enjoyment of their rights," not the power to act upon your own personal convictions without considering the case and looking at it in its different phases. Can you look unappalled on the thousands of immortal beings that it is daily hurrying to perdition, on the blighted, stunted people of the future with an intense hereditary crave, on the suffering of the women, on the wrongs and anguish of the children.

Only glance over the ever-widening area of misery and desolation! Are stronger reasons needed for the abandonment of the weed?

Parents, if you are not prepared to change your mode of life, you can warn your children of their danger, and encourage them to act the part of safety. We would urge you, however, to make a desperate effort to put a battlement (Deut. xxii, 8) around your conduct lest some of the children should fall over into hell.

To the laboring classes, who, it is estimated, annually expend half the money that is spent for Tobacco, we would earnestly appeal, and entreat you no longer to barter your means of happiness, and to refrain from fostering this great canker-worm on your children. It is a low, degrading, short-lived gratification, "the filth that borders drunkenness," which at last biteth like a serpent and stingeth like an adder.

Can we, as a Christian people, be so stupid in apathy as to connive at this sin. It seems little short of heathenish to say that Tobacco is not good, but we like it; it is not good, but large fortunes are made by it; it is not good, but an immense revenue is derived therefrom. No matter what appetite craves it, or how large a fortune or revenue comes from it, it is the means of much good or much evil. The traffic is right or wrong. "If the Lord be God, follow Him; but if Baal be God, then follow him." One thing is certain, we cannot serve God and Mammon.

Prohibition of Tobacco is certainly needed, and the Christian Church should not acquiesce or despair, but agitate this prohibition and work for it, for the boys CAN be saved from this degrading slavery and TAUGHT to use their influence aright, and THEY WILL have this evil banished when they stand at the helm.

Do not think the subject is exhausted, for it is not. It is so large that it is impossible to do justice to it in an essay; it is impossible to bring to view its many hidden evils. We are

like children wandering along the shore, able to see only a very small portion of the vast ocean, and pick up a few pebbles and shells ; we cannot see or touch what is beyond or beneath.

Oh ! for one strong man who is not afraid to fight the fight of the people in the fight with their besetting sin—who, like Luther, is not afraid to strike the match and light up the Reformation before he has the majority of the monks.

